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MR. FORSTER ON THE CHURCH.

MR. FORSTER at Bradford did well so to arrange his speech that his repudiation of the principle of religious equality followed close upon a masterly review of the political situation abroad, in the course of which the most radical opinions yet announced on the subject by any prominent statesman except Mr. Gladstone, were distinctly and strongly maintained. The electors of Bradford must have felt that, on the most pressing question of the day, they are represented by a man who thoroughly understands not only the true interests and honour of England, but also her duty to humanity at large. Towards the close of such a speech, Mr. Forster could well afford to speak plainly of the differences which separate him, as he himself is clearly aware, from the majority of his constituents. When, however, we say he "could well afford," we do not wish in the slightest degree to derogate from the manly courage with which he distinctly declared himself opposed to the policy of disestablishment. A reasonable consciousness of the services he has rendered, and is yet capable of rendering, to the nation, assured him of a respectful hearing. And he was listened to, as he deserved, though with nothing like the sort of acquiescence which the report of the *Times* would seem to indicate. If we were electors for Bradford, and were it possible for us to hold our opinions even more strongly than we do, we should not dream of withholding our vote from Mr. Forster at the next election, especially if by that means we could help to place by his side a staunch disestablishment colleague. But at the same time we should take good care to vote for no one else who did not distinctly pledge himself to advance in every possible way the cause we have at heart. The time has not yet come when good service and distinguished personal merit can fail to compensate for a conservative opinion on the Establishment question. That time will certainly arrive, when the conflict grows hotter, and when every vote in the House becomes as precious as in the fight for the great Reform Bill. All we can say at the present is that, while Radical constituencies may well give considerable scope to a tried statesman strongly Liberal in some directions, no new man should on any considerations, local or otherwise, be tolerated who is not as decided as his constituents on the Church question.

But while we desire to do full justice to Mr. Forster, we cannot help lamenting that he should so insufficiently realise the importance

of the bearing of religious equality on the political progress which he advocates. His failure on this point will assuredly be perceived by another generation to have hampered and hindered, far more than is at present understood, his educational reforms. That he has done much we admit. But if he had used to the utmost the forces at his disposal in 1870, we should have been a quarter of a century nearer to a really national system of education than we are at present; and that he did not do so was owing to his inadequate appreciation of the evils of sectarian supremacy. The positive achievements of his measure are happily apparent; the negative results of its ecclesiastical leanings cannot in the nature of things be so obvious. But those acquainted with the detailed working of the present system know too well the evils, the comparative inefficiency, the waste of resources, that are consequent on the encouragement given in 1870 to sectarianism, and on the diversion of School Board elections from educational to ecclesiastical and theological issues. This fundamental defect of Mr. Forster as a Liberal statesman is, however, much more palpable, when instead of limiting and hampering a beneficent reform, it makes him the defender of a decaying anachronism. He defends the principle of the Establishment by familiar arguments about the desirability of a "national recognition of religion," about the beauties of the parochial system, and the strength of the hold which Episcopalian opinions in religion have upon the population. All this comes very naturally from one who is impervious to the incongruity of dividing the religious people of this country by force of law into two fairly equal divisions of Conformists and Nonconformists. It seems unanswerable to one who feels no wrong in the appropriation of ancient national resources to sectarian purposes repugnant to the tastes and convictions of half the nation. But those to whom the demand for religious equality is a sacred thing may well urge against such arguments religious objections no less forcible than those based on political grounds.

What is a "national recognition of religion"? Is it the pomp and pride of Episcopal State? Is it the costly ecclesiastical shows kept up in cathedral cities? A prophetic voice of old cried to Israel, "What doth the Lord thy God require of thee?" And the voice supplied the answer; but there was nothing about temples, sacrifices, or ceremonies. "To do justice, to love mercy, to walk humbly with thy God"—such was the national recognition of religion most honoured by the prophet. And we maintain that the time has come when justice and mercy both demand the abolition of sectarian supremacy—justice to those who conscientiously reject sectarian formulas; and mercy to the poor, the overburdened rate and tax payers, whose load might be considerably lightened by a fairer and wiser administration of national resources. It is not in liturgies and ritual, but in national character and action that the true recognition of religion must be looked for. The sanctity of justice is far above that of church music or church metaphysics. But then, says Mr. Forster, there is the parochial system, by which he "means just this, that there is no place in England, no country parish, however secluded, no back-slum in any city, however squalid, in which there is not a minister of the Church—that is, a State

servant whose business it is to care for the highest good of every man, woman, and child in this parish and these streets." This sounds very well. But we have heard something of the circuit system of the Wesleyans. And what do we mean by it? Just this—that there is no part of the country, however secluded, no back-slum in any city which is not apportioned—not to a "State-servant"—but to a servant of God whose business it is to care so far as he can for the highest welfare of every man and woman and child therein. Why is the parochial system to be so much honoured above the circuit system? Mr. Joseph Arch knows something about the "secluded" parts of the country. It would be interesting to hear his opinion as to which of these systems has brought religion nearer to the people. But the people have "a right" to go to the parish clergyman. Ah, there is a source of right higher than human law; and this more sacred right is recognised by every Christian minister worthy of the name. What inquirer, what penitent, ever was repelled by a faithful Wesleyan or Independent minister?

In truth, Mr. Forster unconsciously surrenders the whole question when he insists on the right of Englishmen to bury their dead with what decent rites they please "in their own graveyards." Their own? Precisely. And if the graveyard, then the Church. On this showing it is a mere matter of a balance of opinion whether the wisest use is now being made of the nation's ecclesiastical investments or not. That balance strikes us as more precarious than Mr. Forster admits. And it is a pity that a man so vigorous, and in some respects so statesmanlike, should be excluded from that future leadership which can be held by none but one sound on the disestablishment question.

DOUBLE GOVERNMENT AND ITS DANGERS.

THERE are signs that the strong and all but unanimous manifestations of public opinion in favour of a policy of neutrality and peace have made a salutary impression in the inaccessible and mysterious political Olympus where thunder-clouds were supposed to be gathering. We have, indeed, no direct assurance; for the Earl of Carnarvon, though high in office, is generally believed to have addressed the colonial deputation from a standpoint some distance below the sacred summits where the destinies of the commonwealth are decided in secret. Indeed, if the present style of Premiership is to become a precedent, we are in danger of assuming the cast-off clothes of the Japanese, and of setting over ourselves a Tycoon, whose person is only less sacred, and whose will is much more practically operative, than that of the unnameable and invisible Mikado. The persistent survival of uneasiness and distrust, even after the completely satisfactory and apparently decisive speeches of the Foreign and Colonial Secretaries of State, can only be accounted for by an inarticulate feeling pervading the nation that Lord Beaconsfield is somehow or other more than a mere Minister; that his mysterious mind is not revealed, and his imperious will is not bound, by the utterances of his nominal colleagues. Else why on earth should it have been thought worth while to organise meetings and multiply memorials,

as though against a threatening contingency, when a responsible member of the Cabinet tells us in plain words that the fall of Plevna has made no change in the situation, that our honour is untouched by the answer of Russia to our appeal, and that we have assumed none of the responsibilities of intervention? Clearly an impression has got abroad that the constitution of the Cabinet is abnormal; that we have not to do only with the Crown and an ordinary Ministry, but also with a *tertium quid*, unknown except in old Japan and in the latter days of the Merovingian Franks. The Premiership of this Empire is perhaps the grandest object of ambition the political arenas of the world can offer; but its true dignity is only obscured when it is lifted into Olympian clouds of majesty, and to the common view mysteriously separated from working comrades. Not Mohammed himself, but only his coffin, was raised to float between heaven and earth. And no English Minister, however illustrious, can be allowed to rise above direct responsibility to the nation, until he shuffles off the coil of office.

For the present, however, the howling derisives of the Press have somewhat moderated their shrieks. They can even contemplate, without a relapse into convulsions, the possibility of the ordinary negotiations between Turkish and Russian commanders for the arrangement of a truce without our meddling interference. The gossip of foreign Courts would indicate that no step has yet been taken by this country which involves an intention to intervene, or even independently to assume the responsibilities of mediation. Mr. Gladstone has declared his confidence in Lord Carnarvon's description of the actual situation. And on the whole, the war scare has been a good deal assuaged in the course of the week. But when we remember the tremendous alternatives of doom that hang upon the policy of a Government whose actuating impulses issue from an adytum of impenetrable mystery, we cannot recommend any cessation of effort to organise national opinion. Mr. Gladstone's words on this point are noteworthy and even ominous. "Lord Carnarvon has manhood, as well as integrity and ability, and I rely entirely on what he has said; but when we remember what has occurred since the similar declaration of Lord Derby, we cannot but remember also that we know not what a day may bring forth. The country seems destined to a series of shocks and surprises until the war shall have reached a happy termination." Haunted by such salutary suspicions, Mr. Gladstone recommends the friends of neutrality and peace to "sleep with one eye open."

Why should such excessive caution be necessary, after the official declarations we have had? There is no use in mincing matters. If we knew the mind of the Prime Minister through his colleagues, such caution would be entirely unnecessary. But no one seems to be satisfied that we do; and what is more, it is not at all certain that the opening of Parliament will reveal it. Of no orator is it so true that "words, like nature, half reveal, and half conceal the soul within." We shall probably hear a great deal about the heroics of a second-rate patriotism. We shall be exalted to a due sense of the position and interests and honour of this country. But of a definite policy we shall hear little unless the tone of Parliament is unmistakeably firm and decided. It behoves, therefore, all constituencies who have weak and wavering representatives to give them a very clear hint that common-sense and not sentiment is what is required of them; and as the key-note of the really patriotic tone on this subject nothing could be better than Mr. Forster's speech. Our danger lies in the looseness and vagueness with which the phrase, "British interests" is used, and also in the hollow and vulgar sentiment too commonly connoted by "national honour"; and this danger is greatly aggravated by the sort of influence exerted on the Philistines of the country by Lord Beaconsfield's oratory. Now, Mr.

Forster put in the plainest light the indisputable fact that our interest, except as humanitarians, in territorial rearrangements at the South-east of Europe is unsubstantial and visionary compared with that of Austria or Germany. And if the Turks were thoroughly convinced that we are aware of this, the war would be ended at once. And as to our honour, Mr. Forster uttered a noble truth when he insisted that honour is included in duty. What sort of notion the dervish faction entertains of national honour is seen from the fact that the very same organs which can find no epithets vile enough for the "treachery" of Serbia, urge upon us the annexation of Egypt—a high-spirited policy coolly recommended by the base argument that the French, to whom it would be gall and wormwood, are not sufficiently recovered to resist us. When will the Churches have prophetic power enough to convince professedly Christian men that national honour lies not in greed and murder, but in being foremost to adopt the rules of reason, courtesy, and consideration for others, which have ameliorated private life, and will at length abolish war?

WAR AND RUMOURS OF WAR IN SOUTH AFRICA.

WHILE Turkophile fanatics are proposing to denude India and the colonies of troops, and to hurl the whole force of the British Empire against Russia, events are now occurring in South Africa which serve to show how desirable it is that we should devote a share of our attention to real, not imaginary, dangers. We have, it is said, an Empire upon which the sun never sets, but we only give to the affairs of that Empire the most perfunctory attention. The meagre attendance at Indian debates has become a Legislative scandal, well calculated to provoke the indignation of the natives of India, as well as the astonishment of foreigners who are supposed to be dying of envy at our possessing so magnificent a dependency. This remark is equally true of the South African Confederation debates last year. Mr. Forster's able and comprehensive speech on the Government Bill was addressed to an audience of less than fifty members. The Irish Obstructives were able to secure the presence of a much larger proportion of auditors, although any question really affecting the interests of South Africa had the last place in the attention of hon. members. It is the fashion of the House of Commons to praise itself; but we doubt whether any other legislative assembly in the world ever performed its duties to colonists or to subject races in so slovenly and unsatisfactory a manner. Perhaps so far as South Africa is concerned the ensuing session will show some improvement as compared with its predecessor, but this will be simply because there has been an outbreak on the borders of the Cape Colony, and also because our relations with the Zulus have, unfortunately, assumed a threatening character. Our legislators are always interested in war or warlike policy. Doughty warriors of the most approved drawing-room type swarm in the House of Commons; and the slaughter of Galekas, or proposed military operations against the dusky tribes of Zululand, are topics which stir their blood a good deal more than any humdrum question of peace, or of mere industrial progress. In making this statement we are guilty of no exaggeration. Its literal truth will be attested by everyone who is in the habit of attending our Parliamentary debates; and we believe that no improvement in this respect will be possible until the English people are willing to pay more heed to their own affairs, and less to questions that have not nearly the same claim on their attention.

We have lately had a little war in Kaffraria, followed by the usual measures of annexation and confiscation—the two chief elements of our South African policy when disturbances take place. The Galekas were the tribe who, in the year 1856, yielding to a fanatical impulse, destroyed all their crops and cattle in the expect-

tation that the English would be driven into the sea, and that all dead Kaffirs would come to life again. They paid the penalty of their folly by the destruction of two hundred thousand of their cattle, and the death from starvation of twenty thousand members of their tribe. It is a pity that any portion of their land was taken, but unfortunately they were subsequently confined—as they have repeatedly complained—to a narrow and insufficient area. On the present occasion their quarrel was with the Fingoes, who had been partly located in the confiscated territory, and who, it was alleged, waxed fat and kicked. The Galekas have suffered terribly for their rashness in taking up arms, and, although their case hardly excites the sympathy which a large section of the public have been disposed to feel for their compatriots in former wars, we yet venture to think that the destruction and looting of their kraals and granaries, together with the killing of many hundreds of their fighting men, constitutes ample punishment, without the confiscation of their fertile lands. It should be remembered that the Galekas were nominally an independent tribe, and that, according to their own laws—the validity of which we have always recognised—the first duty they owed was that of obedience to their chiefs. To punish the individual Galeka for loyalty by the forfeiture of all his property unhappily accords with precedent, but the Aborigines Protection Society have made it known that such an act will meet with strenuous opposition on the part of those who think that "Live and let live" ought to be the maxim of colonists.

Although we do not think that there is great or immediate danger of a combination of the South African tribes on the Cape frontier, unless indeed the local authorities should goad them into warlike frenzy, we fear that serious complications have arisen between Sir Theophilus Shepstone, the Administrator of the Transvaal colony, and the Zulu King. For twenty years past the relations of Ketswayo and the Boers have been embittered by a boundary dispute. The Zulus have never recognised any other boundary except that which was settled between Commissioner Cloete and Umpanda some thirty years ago; but, nevertheless, the Boers claimed a large additional slice of territory. Acting upon the advice of Sir T. Shepstone, Ketswayo has never proceeded to extremities, but has always hoped that one day his rights would be established by the aid of the British Government. We have annexed the Transvaal, but, instead of doing justice to the Zulus, we have simply confirmed and adopted the aggressions of the Boers. It will be nothing less than iniquitous if we allow a dispute of this nature to ripen into war; and we sincerely hope that Lord Carnarvon, instead of confiding—as we think he is apt to do—too much in the judgment of Sir T. Shepstone, will send out peremptory instructions that no forward movement shall be made into the disputed territory without a careful and independent inquiry into all the circumstances of the case. It is lamentable to find a journal like the *Spectator* preaching war against the Zulus, and announcing the civilising mission of mountain guns. Such writing is calculated to do irreparable mischief in South Africa, where a very rough and brutal class are only too ready to embody the *Spectator's* advice in words. There is, indeed, quite enough race prejudice existing in our South African colonies without importing the noxious element from this country.

THE REV. J. G. ROGERS IN REPLY TO CANON CURTEIS.

To the Editor of the Nonconformist.

SIR,—As I am extremely anxious to keep the general controversy as to the rightfulness of an Establishment as clear as possible of all references to the spirit or action of the clergy, I am glad to recognise as heartily and as fully as Canon Curteis himself that there are many of them who do "loyally believe that she (the Church of England) has a great trust to fulfil for masses in this country." But the way in which this point is being pressed will compel a more careful examination of the claims so persistently advanced on behalf of the Establishment than has ever yet been instituted. When we are told that "this public character enables

her to reach, if only with initiatory and imperfect stages of Gospel truth, a great many of our seething population who would otherwise never be reached at all," we necessarily begin to inquire what advantage was derived from this "public character" in an age when the spiritual necessities of the country were greatest, and when, owing to the lack of vigorous life on the part of Dissent, the Establishment had so glorious an opportunity for doing the work which had been assigned to it—I mean the eighteenth century. If I were instituting here a comparison between the condition of the Establishment and the Dissenting churches of that period, I should have frankly to admit that the latter were suffering from a kind of spiritual paralysis almost as much as the former. But it is to be said on their behalf that they had only just come to enjoy legal toleration, and that all the circumstances of their position were unfavourable to the development of their power. The "private" system, as it has been called, was at its worst, the "public" system ought to have been at its best. The very feebleness of the Free Churches gave the Established Church of the time the amplest scope for the fulfilment of the "great trust" of which we now hear. What was actually done? I will not quote here Canon Ryle's graphic description of the state of things in that dreary period when the Establishment was absolutely supreme. I will adduce the testimony of a later witness, a writer in the *Church Quarterly Review* for July last, who looks at the whole subject from a standpoint directly opposite to that of the Evangelical Canon. The High Churchman says:—"We look in vain during the remainder of this dreary age for signs of Church life. No churches were built; no schools established; no legitimate attempts made to multiply clergy to keep pace with the growing population, much less to provide adequate endowments. Before the century closed, the belief in a Church, and the true ideal of a Church, had faded from the English mind." It would seem from this picture that the favourite idea of some of our more enlightened Erastians, that the Establishment and the Free Churches are necessary to each other, is so far correct that in the absence of the stimulus derived from vigorous Dissent the State Church loses vitality and force; and that, if the hope of Mr. Harwood's narrow bigotry were fulfilled, and Dissent absorbed in the Establishment, we should see an utter decay of religious life in the country. Speaking further of the action of the Evangelical party, the same writer says:—

At such a crisis, when men turned to the Church of England hoping to find in her a centre of unity, a power which might sober and direct the troubled life of the nation, as she had proved herself to be in the days of James II., could it have been other than a bitter disappointment to find her a house divided against itself; that her clergy, in lieu of erecting churches and schools, in lieu of founding institutions and societies, as did their forefathers in the reign of Anne, which might invigorate the Church, and elevate the people, had been expending all their strength and energy in defying Church discipline, discrediting Church teachings, and building up a Babel of sects. If nothing else were alleged, it is a sufficient condemnation of this powerful section of Churchmen to say that hardly a church had been built in London for seventy years; and that, of its 1,129,000 souls, one million were unprovided for in the churches of the National Establishment. The Church could scarcely have sunk lower, and it was natural that the sober practical English mind should doubt whether she was not rather a burden than a blessing.

Now, this sounds very well as an attack upon the Evangelicals for their defective Churchmanship, but it strikes others besides the Evangelicals, if indeed it can fairly be regarded as affecting them at all. They might plead for themselves, and history would confirm the statement, that they were the "salt" of the Church at the time, and that but for the hold which they had obtained on public sympathy, the Establishment must have been swept away by the reforming zeal of 1832. They might urge still further that their work was hindered instead of being advanced by the authorities of the Establishment, and that, under the circumstances, it is unfair to charge them with not having done more Church work. A great and noble service they did in various ways, of which, even amid the degeneracy of the school which is too painfully evident, it would ill become us to forget. But it was not their part to build churches. That surely belonged to the State. If the State undertakes to provide religious instruction for the people, it stands convicted of the grossest neglect of duty, when it is said that it had left one million, out of 1,129,000 people in the metropolis, without religious provision at all. To turn round and impeach a section of Churchmen who certainly had not the resources of the Establishment at command, and were continually thwarted in the efforts of their ardent zeal by those who had, is worse than unjust. The facts prove, if they prove anything, the utter failure of the "public" system. If it

be true, as the reviewer says, that one great result of the Evangelical movement was "that it had reanimated the old denominations; it had filled their chapels; it had supplied very largely their pulpits; and, in addition, it had called into existence a multitude of novel sects," the conclusion suggested is that the new spiritual life was too strong and vigorous for the public system, just as it is showing itself, though in another direction, to-day. The Establishment, therefore, failed, when it was all but omnipotent, to do the very work which it is asserted that it alone can do. But, if this writer's view be correct, it is also clear, that it failed because it was an Establishment. For speaking of the causes which produced the spiritual feebleness and desolation which he so vividly depicts, the reviewer says:—"The foregoing pages will have been utterly wasted if they have not shown us that the former of these causes was the way in which an astute minister was able to demoralise the Church from within by an unscrupulous misuse of Government patronage in the nomination of bishops, combined with the rough-handed suppression of the Church's living voice." That is, the true cause of weakness was the control of the State—a control which the State will certainly never abandon so long as there is a State-Church at all. It is not my business here to discuss the justice of the representations here given of the Evangelicals. The one certain point is that to them, whether in the Establishment or in the Dissenting churches, we are indebted for the deliverance of the nation from the position into which it had sunk in consequence of the collapse for all earnest religious work of the "public" system.

No one would recognise more gratefully than I do the eminent service rendered to the cause of Christian truth by the clergy and members of the Established Church; but I deny that this is to be put to the credit of the "public" system. On the contrary, I maintain that it is due to the action of high principles and noble motives, which would remain in full play if the Establishment were at once abolished. That the progress of the Church is due not to the action of the State, but to the glowing zeal and munificent liberality of its own children, will, I suppose, not be disputed by Churchmen. We have new bishoprics established, but though the State reserves the right to sanction the erection of the sees and to nominate those who are to preside over them, it leaves to the people the provision of the funds. It is a somewhat singular division of labour. The "private" system bears the burden; the "public" monopolises the honour. The one provides the endowments, the other spends them. Churchmen are graciously allowed to contribute their money, and the State takes care that it is well spent. It is hard to say which is most to be admired—the meekness of those who submit to such an arrangement, or the blindness of those who can still talk of the value of the "public" system. Take the case of Cornwall as illustrative. That county can only be regarded as a benighted region by those who suppose—as I feel sure that Canon Curteis does not—that where the Church is not in the ascendant, there can only be darkness. Even the zealous chaplain whose appeal I have already quoted in this discussion, does not profess that the people are in a state of Paganism, but only in one of crude and imperfect Christianity, out of which they are to be led into the more excellent way which he and his Episcopal brethren can show. Here, then, the "private" system has done the very service for which Canon Curteis maintains the public one is to be maintained. The fact is (it is one which I commend to the careful attention of Mr. Forster) that the Establishment left Cornwall in ignorance and ungodliness, from which the much-maligned Voluntary system has released it. Dissent evangelised it. It is now proposed to ecclesiasticise it. Whether this will be an advance is a point on which there will be differences of opinion, but even the working out of this purpose is not undertaken by the State. It will allow private members of the Church to do it, but it must be with their own funds and by its nominee.

That the clergy obtain a prestige and position from the "public" character which is thus given to them may be confessed, although there are not a few disadvantages to be put on the opposite side. It would be trespassing too far on your space to dwell on these, or to try and strike the balance between them and the supposed benefits which the clergy derive from their connection with the State. Whether it be true, as Canon Curteis says, that "they are rarely nowadays puffed up with the un-Christian notions so often attributed to them," is a question which can only be decided by an appeal to facts. That there are numbers of them, like himself, who are free from the arrogant and exclusive

temper which the ascendancy given them by the State is calculated to foster, I should be the first to acknowledge; and where it is displayed I would blame the system rather than the individuals. It seems to me, however, the necessary result of the selection of one class of religious teachers as the "public" instructors of the people—the only authorised ministers of religion in the nation, as we are sometimes told—to engender assumption on the one side and a keen, even if suppressed, resentment on the other. Among clergymen of the Establishment and Dissenting ministers, there are numbers who rise superior to any feeling of the kind, and regard the struggle as a contest only for principle, in which neither party ought to reproach the other for fidelity to his own convictions. But the tendency to produce this alienation is one of the most serious objections to this "public" system. That it exists, and is the fruitful source of innumerable evils, is patent. I do not wish to recall here the memory of such painful incidents as the Owston Ferry case, which are continually cropping up—the natural fruits of an unrighteous system, and which assuredly do much to hinder the growth of true religion in the country. I may be told, of course, that it is only necessary for Dissenters to rest satisfied with the position they have voluntarily accepted, and the discord would be at an end. I hope we have sufficient patriotism to induce the sacrifice of personal feelings if it could be shown that the interests of the nation really required it, and still more, that we have enough of loyalty and love to our common Lord to lead us to make the surrender if it could be proved that it was necessary to the growth of His kingdom. But, unfortunately, with us patriotism and religion dictate the contrary course. We believe that the "public" system is open to infinitely more serious objections than any based on the injustice which it inflicts on Dissenters. Hence the separation and the controversy, which, so far as I can see, will never cease, until the National Church comprehends the whole of the people, or the attempt to retain the character of nationality for the Church of a portion of the people only is finally abandoned. Whether a "public" system would be desirable if all the people were of one faith is not a practical question now. It certainly can never be upheld in a nation divided into a number of Christian Churches, and, alas! including too many who are of no Church, without producing heartburnings and strife. The "admirable private bodies of religious people," who have grown up around the Establishment, and who are doing a considerable part of the work which belongs to it, cannot rest content with a state of things which not only robs them of certain civic rights, but outrages their conscientious views of the true nature of the Kingdom of Christ.

But whence comes this "public" character of the clergy? This is really the point which is at issue in our discussion about the continuity of the Anglican Church. It is not necessary, I think, to prolong that controversy, and still less to enter into a new one about the meaning of the word "Establishment" and the phrase "established by law," which would, in truth, be a mere piece of fruitless logomachy. So far as we are all "established by the State," there is no difference between Canon Curteis and myself. In all questions of civil right the courts of law are the tribunals to which churches, as well as other bodies or individuals, must appeal, and by whose decision they must be governed. But Canon Curteis recognises the difference between his Church and Dissenting communities in the eye of the law. I care not by what name it is called. This distinction is what we seek to abolish. If it be more pleasant to describe it as a "public" than as an Established Church, be it so. It is the state of privilege which is indicated by either of these names that we are seeking to alter. But the contention of its present defender and the party he represents is, that the State did not confer this position, and the State has no right to interfere with it. There always has been this "public" church, and therefore this "public" church there must be. I am challenged to prove that the State has exercised control over it. I can only reply again that the whole history of the Reformation proves it; but if the passing of the great Act of Uniformity (1 Elizabeth), which really settled the character of the Anglican Church, in defiance of the bishops, is to be regarded as a slight exception to the general rule of procedure, and to be dismissed as of no importance, it is not easy to see what kind of evidence would suffice. Still, I have other evidence if it is necessary to produce it; but in the meantime I content myself with referring to a very remarkable letter of Mr. Isambard Brunel in the *Guardian* of Dec. 19, which points out, in a very striking way, how Convocation, instead of being consulted on great changes,

was continually snubbed. But the point ought really to be settled among the defenders of the Establishment themselves. One of its stoutest champions has, in his most recent utterance, called the clergy "State servants." Yet Mr. Forster is the representative of a powerful class, without whose aid the Establishment could not continue to exist.

Yours very faithfully,
J. GUINNESS ROGERS.

WHY ENGLAND SHOULD NOT HELP TURKEY: AN EXPOSTULATION.*

Let me only assume, what no one can deny, that war, in any circumstances, is a terrible evil; and that war, undertaken without the most urgent necessity, is both wicked and irrational. I ask no more. What I wish to do is to counteract the war spirit by showing special reasons why England should not aid Turkey, directly or indirectly, either for the express purpose of maintaining her as a European Power, or in such a way as might have the effect of maintaining her.

First of all; *Here is a power which has held some of the richest lands of Europe for four hundred years merely as conquerors.* Observe my words—merely as conquerors. In common law, possession for a certain length of time bars the right of any claimant to disturb it. And the same principle may be allowed to apply to conquest—but only if the conquered people are admitted on equal terms to the citizenship of the conquerors. We hold India partly by conquest, partly by treaties with Native Powers. But whatever may be true of English Ministries and English adventurers in former times, all the world will admit that, not in theory alone, but in practice, we hold India now for the people of India. Our greatest concern now is to improve the condition of the people. The natives are our equals before the law and in fact. And never before did they enjoy the freedom, the equality, the safety of life and property, which they enjoy now. But how is it in European Turkey? The first demand of Mohammedan conquest is—Believe in the Prophet. The landholders of Bosnia submitted to this demand, and their descendants are Mohammedans, though not Turks. The next condition of Mohammedan conquest is, when the Prophet is not received, death or servitude. Death has often been inflicted wholesale and most barbarously. But in the case of large countries like those which were conquered by the Turks in Europe, servitude alone was practicable. And the people of these countries have been servants, subjects—in a most special sense subjects—not citizens, of Turkey, these four hundred years. The non-Turkish races in European Turkey are eleven millions and a-half, while the Turks are only one million two hundred thousand, or one in nine of the population. Taking them according to their religion, there are ten millions, six hundred and seventy thousand professed Christians, and only two millions, two hundred thousand Mohammedans, or one in five. This estimate includes Roumania and Servia, which have for some time yielded only a nominal allegiance to the Turkish power. But even subtracting these, the Christian population of the other provinces is as three to one to the Mussulman. The six millions are the servants of the two, or, more exactly speaking, the servants of the Power in Constantinople. They are not yet citizens in the lands which were wrested from their fathers four hundred years ago. They have been servants as long as the Israelites were servants in Egypt. And it is high time that the arm of Pharaoh should be broken. It is of no use to tell me that some of them have thriven in their servitude. So did the children of Israel in Egypt. It is of no use to tell me of decrees which have been wrung from Constantinople by the remonstrances and threats of what are called the Great Powers. The most trustworthy men in our English Ministry have confessed that these decrees have all been dead letters, and that not one promise of improvement made since the Crimean war has been fulfilled. As to Pharaoh, I don't suppose he ever troubled himself to make any promise of any kind to the people of Israel. He was not a more thoroughgoing, but he was a more honest tyrant than the Sultan. And yet in one respect the condition of his Israelitish servants was infinitely better than that of the Christians in Turkey. Their family life was safe. Their wives and daughters were not exposed to the brutal violence which has made Turkish oppressors eternally infamous.

Now, I ask, is it for Englishmen, Christian Englishmen, to do ought to perpetuate such a

yoke? There are echoes from Runnymede and Marston Moor, from Bannockburn and Bothwell Bridge that cry out "Forbid!" In the name of all that is best and noblest in English history, "Forbid!" There are echoes from the Word of God that cry out, "In the name of God, forbid!" "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke?"

My next plea against aid, direct or indirect, towards the support of Turkey is based on the well-known and intolerable abuses of which that Power is habitually guilty. We are all familiar with the story of the Turkish atrocities which were committed in Bulgaria eighteen months ago. Although, by the way, I am told there are still some people who don't believe in them. It does not matter to them that, after the most searching inquiry, our Government, notwithstanding its own early incredulity, so entirely believed in them as to demand the punishment of the chief instigators of them, and that the Ottoman authorities so far confessed the truth as to promise punishment. What care these friends of Turkey for a demonstration as clear as that two and two make four? Let their own little toes be trampled on by a neighbour, and they will rush indignantly to the Police-court for satisfaction. But let thousands of men be massacred and thousands of women abused and massacred in Turkish provinces, and they can shut their eyes and harden their hearts, and say we don't believe, and if we believe we don't care. I once thought that this was an achievement in selfishness and perverseness beyond an Englishman's powers. But I had not made sufficient allowance for the force of a blind partisanship.

Not only were the things done, the report of which shocked all England in 1876, but such things are done habitually—they were done before 1876 and have been done since. The witnesses to this effect are unimpeachable. The Rev. William Denton, a clergyman of the Church of England, who spent many years in Bulgaria, says:—"In the indignation felt and expressed throughout all England there lurks one danger. In dwelling upon the atrocities perpetrated in Bulgaria we may come to believe that these were exceptional in their character, an outbreak caused by some momentary panic, or by a sudden uncontrollable frenzy, which may possibly never again occur. This is not true. They do but illustrate the normal condition of the provinces of Turkey. What has happened in Bulgaria has happened also in Bosnia. Deeds have been done there as horrible as those done in Bulgaria, even if the number of victims should fall short of those in the latter province. Only by what may almost be called an accident were the atrocities perpetrated at Batak and elsewhere unveiled to us. We were made acquainted with one set of facts; we are in ignorance as to the extent of the other atrocities. Our ignorance, indeed, is our only excuse for the continuance of such horrors."

Dr. Sandwith, who was the chief of our medical staff when British troops defended Kars against the Russians in the Crimean war, wrote lately:—

When I was in Turkey, about two years ago, I had a long conversation with a consul, who told me stories that curdled my blood with horror concerning the cruelties and barbarities of the Turks, chiefly towards the Christians, but their misdeeds were by no means confined to the unbelievers. Wherever a pasha could plunder, he never cared what ruin and misery were the result. The consul showed me clearly how inevitably the country was being ruined and depopulated. "At all events," I remarked, "you have the satisfaction of reporting all these horrors in your despatches?" "Oh! dear no," he answered, "I dare not. We have received more than a hint that our Government is determined to uphold Turkey; and if I were to tell the truth, and describe things as they really are, my career would be ruined. More than one consul has been severely snubbed for doing so." On another occasion (says Dr. Sandwith) I heard also from a consular official of a horrible case of judicial torture. I asked for the details. He durst not give me them, and told me the case would not be reported, as the consuls had been made to understand that any reports unfavourable to the Turks would be unwelcome to the Embassy."

Dr. Samuel Manning, the Secretary of the Religious Tract Society, wrote lately to Mr. Denton thus:—

Some surprise and incredulity having been expressed as to your statements respecting the consular reports from Turkey, I think it due to you to say that my own observations fully confirm your accuracy. Travelling in Egypt, Syria, and Turkey in Europe, a few years ago, the sufferings of the people under the brutal and stupid tyranny of the Turks filled me with indignation. The reply everywhere given to my inquiry why the facts were not made known in England was, that the consuls were expected to make their reports as favourable as possible to the Turkish Government, and that any report in a contrary sense would be regarded with disfavour at Constantinople.

But in spite of all efforts to conceal, the facts are such that they cannot be hid. Mr. Denton's book on "the Christians of Turkey" contains incidents which would make your hair

stand on end. But I will only give you further the following general statement.

The Christians of Turkey are naturally discontented, because they know that the Government of Turkey is utterly indifferent to their cries for redress; that no official throughout that country troubles himself to ascertain how many of them are murdered, still less to punish any one for the murder of a Christian unless some active and troublesome consul interfere. Except in this case, which is necessarily of rare occurrence, the life of a Christian may be taken with perfect impunity. In one district Mr. Rogers (a sub-consul) reports that eleven hundred murders have taken place within nineteen years, "not one of which has been avenged by law." Of another district, a most competent witness, Dr. Dickson, of Smyrna, reporting the murder of a Greek woman, under circumstances of great atrocity, and the discovery of the murderer, says, "He will be released; no Mussulman cares about the murder of a Rayah." At Beyrout the British Consul reports nine murders, and remarks, "Unfortunately, no effective steps are taken by the Turkish authorities to repress these disorders by the capture and infliction of condign punishment on delinquents; indeed, Mr. Abela, the Vice-Consul, states that the authorities in Sidon have become so accustomed to the commission of these atrocities, that they no longer seem to attach any gravity to them. There is no remedy for these wrongs (Mr. Denton says) whilst the present inequality betwixt Mussulman and non-Mussulman subjects of the Porte is maintained. So long as Christian evidence is not received in a criminal court there is the most perfect impunity for the murder of Christians."

Shall the sword of England be drawn to prevent the downfall of such a Government of unmitigated and incurable wickedness? Do we wonder that Dr. Sandwith, who knows the country so thoroughly, writing from Bucharest the other day, should say, "Are we a few months hence to be raising supplications in our churches to Almighty God for victory, while the shrieks of violated virgins and the groans of tortured peasants rise from the ruins of villages in the tracts of subsidised Turco-British armies? For Heaven's sake let us each do our utmost to save our nation from the crime that these fanatics would drag it into."

Let me offer you a third plea against our doing anything that can have the effect of propping up the Ottoman Power in Europe. *The Turks are the great slave-traders of the world, and in the Ottoman Empire slavery now finds its last great stronghold.* The Porte, as Mr. Chesson says, now stands alone among the Governments of Europe in its contemptuous defiance of that enlightened public opinion which was so emphatically expressed more than fifty years ago. But when it serves a purpose even a pasha can express an anti-slavery sentiment. One of them did so some years ago, when at the very time his wife, in common with other great ladies of Stamboul, was an extensive trader in Circassian beauties. But Sir Philip Francis, chief judge and Consul-General at Constantinople, exposed the hypocrisy of the proceeding. In 1846 the Sultan declared the slave-trade illegal. And in 1854 he issued a firman interdicting the traffic in Georgians and Circassians. But in 1855 General Williams, who defended Kars so bravely for the Turks against the Russians, wrote from Erzeroum to Lord Clarendon:—

The buying and selling of slaves by the officers of the Kars army is as notorious as any other malpractices on their part. . . . Until the allied Consuls are authorised to demand the restitution of these victims to Turkish sensuality, and are provided with funds to send them back to their families in Georgia; and until the Porte is bound by treaty to send the culprits so detected to the galleys for a certain specified time, this infamous traffic will flourish, and all which has been said, or may be written, about abolitionary firmans, simply adds mockery to crime and woe.

The African slave-trade as well is now carried on almost solely to supply Turkey with slaves. You cannot have forgotten the revelations made by Livingstone, Cameron, and others, of the fearful extent to which the slave-trade desolates Africa. The number of slaves taken from Africa, chiefly for the supply of Turkey and Egypt, is not less than 70,000 annually. And for every slave that reaches his destination five perish by the way or are killed in the savage warfare which takes place in the effort to capture them.

The proofs of all this are abundant, but I need not adduce them. Slavery and polygamy are fundamental parts of the Mohammedan social system. And yet England, which gave twenty millions sterling to liberate her own slaves in the West Indies, which has spent millions sterling and innumerable lives to repress the slave-trade on the African Coast, is to indulge in all manner of suspicions of a nation which by one decree of its Emperor liberated some millions of serfs, and to offer aid to a great slave-trader to whom reason, conscience, and humanity appeal in vain.

Lastly, I base my plea against English aid to Turkey on the fact that the Turkish race in Europe is dying out, and at the present rate of decrease will be extinct, some believe, in a few generations. If this were the result of misfortune, or oppression, or wrong of any kind from the hands of others, it would only excite

* In explanation of the style of this paper, it should be stated that it forms part of a discourse delivered in Stepney Meeting House on Jan. 6.

our compassion, and our chivalry might be awakened to hasten to their help. But it is the result, to a great extent, of their own loathsome habits. Mr. Denton specifies several causes of the decline of the Turks, such as the widespread practice of infanticide and conscription for the army. But these causes will not account for the fact that the Turks in Europe are becoming rapidly extinct. "The evil lies deeper," he says, "but it is one which cannot be laid bare. The hideous revolting profligacy of all classes, and almost every individual in every class, is the main cause for the diminution. This is a canker which has eaten into the very vitals of society. It is one, however, which has taken so loathsome a form that no pen dares describe the immoral state of Turkish society." "Be it remembered," he says, "I am not speaking of the dregs of society (alone)—the outcasts of humanity—herding together at Constantinople or Damascus; I speak of Grand Viziers, of powerful pashas, of many of the present Ministers of the Sultan (1876). . . . It is perfectly notorious that these pashas, these ministers, are men so foul and obscene in their lives, that the 'most infamous ruffians of the Haymarket' would shrink from them as beings immeasurably beneath themselves, and as too polluted for companionship." What further Mr. Denton has to say of the morals of these men he puts into Latin for decency sake, and I certainly will not translate it into English. I ask, is it for these men, or for the Government of these men, or for the race which these men represent and which partake of their vices, that England is to draw the sword? Not all the Queen's horses, nor all the Queen's men, nor all England with them, can restore or maintain a Power which is falling to pieces through its inhering rottenness. I see the judgment of God as clearly in the slow but sure decay of Turkish humanity in Europe as in the fires which destroyed Sodom and Gomorrah.

There are many topics on which I might touch, but I forbear. Those which I have placed before you are such as I think Jeremiah would not hesitate to discourse on, nor John the Baptist, nor the great apostle whose words on temperance, righteousness, and judgment to come, made Felix tremble. I have wished to make my argument independent altogether of what any of you may think of Russia, although as to Russia, I should have much to say were time and place fitting.

There is a bit of Bible history which I commend to the study of those who cannot credit Russia with any motives but the worst. About 580 or 600 years before Christ there was a mighty, war-loving tyrant on the throne of Babylon. He called himself King of Kings. "All peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he put down." Not content with a great empire on the banks of the Euphrates and eastward, he coveted lands which were in what to him was the far West. Among them was one, small in extent but singular in character, occupied by a people which has exercised a wonderful influence on the destinies of the world. That people had, as we believe, received special revelations and institutions from the God of heaven. But they had been unfaithful to their high calling, had fallen into idolatry and into many grossly corrupt practices. Prophet after prophet had remonstrated and warned in vain. Judgment was threatened, judgment from God himself; judgment to be inflicted, not by fire or flood, but by the sword of a cruel and remorseless invader. At length that invader came in the person of the King of Babylon. His armies were the Divine scourge to punish Judah, and for a time utterly to destroy the Jewish nationality. But observe: the King of Babylon was not conscious of being a Divine agent. He meant nothing but conquest and aggrandisement; he was actuated only by covetous and ambitious passions. Still, the Divine purpose was effected, Judea was laid waste, and its people carried into a strange land.

Be it, if you will, that the Emperor of Russia has no higher aim of his own than had the King of Babylon—if you must think this, think it—still he may be the divinely-appointed weapon to overthrow Turkey in Europe as that King of Babylon was to overthrow the Jewish monarchy. There is a God that judgeth in the earth. We have often, as we contemplate the wrongs committed under the sun, to exclaim, "How long, O! Lord, how long!" And when we see Providence working towards an ending of wrong, as plainly as if we heard the voice of an Isaiah, saying, "Thus saith the Lord," it is not for us to move out of our place and say, "The wrong shall not be ended—at least, it shall not

be ended by Russian hands." Jerusalem was bad enough, but Constantinople is infinitely worse. Like Sodom, which the poet describes as—

Long warned, long spared, till her whole heart was foul,
And fiery vengeance on its clouds came nigh,
this city and the nation which it represents have brought on themselves a doom which no human power can avert. Stand aside, then, we say to England; stand aside, and stretch forth no hand of help, lest thou be partaker of their sins, and receive of their plagues.

JOHN KENNEDY.

Literature.

LORD MELBOURNE.*

Lord Melbourne belonged to an order of English politicians which may now be regarded as extinct. A professed Liberal, he always tended towards a certain ill-concealed Conservatism; a Whig by tradition, he was a good deal of a trimmer in practice; English custom and the prevailing ideas of honour and propriety may be said to have largely stood him in stead for convictions; the interests of party generally fell in with some slight eccentricities of character, which in another career than that of politics might have made him to some extent interestingly individual; he could *feign* very well in certain circumstances, though he could not always conceal individual dislikes; and he may be said to have carried more efficiently than others the habits and preferences of the prefranchised period of Parliamentary life into the new era of freedom and popular choice. Successful in his early training, and happy in the patronage that his family relationships procured him, the Hon. William Lamb started in life as a barrister, and promised to be the life of the Lancashire circuit, at mess being voted a decided acquisition. "Naturally outspoken, well-informed, joyous, shrewd, and convivial, he promised to be a positive blessing to the sessional circuit, whose chief hardship did not consist in having to put up with bad cooking or indifferent beds, but in having to endure, through long successive evenings, close confinement in dull country towns." We need not wonder that the handsome face, slightly cynical temper, and nimble tongue of William Lamb stood him in good stead here as afterwards among his equals. As a lawyer, however, he did not succeed; and under the auspices of Fox, Wyndham, and Lord Holland, and others of that famous circle, he entered Parliament for Leominster while still a young man. Sir Francis Burdett, so concerned for philanthropy, was then, like the rest, ready enough to fight a duel, and the general standard of manners and morals admitted in many ways inconsistencies which are not nowadays, at all events, paraded, but rather kept as far as possible out of sight. Lamb was never disposed to fly high—to miss the mark by shooting over it, a point which Mr. Torrens rather humorously illustrates almost in the same breath with an attempt to claim for him a high ideal of action—as separating himself in sympathy from his party upon the Irish concessions, because of their inclination "to attempt remedies by halves." He says at p. 81, Vol. I:—"In October, 1810, Mr. Lamb, accompanied by Lady Caroline [for he had shortly before this married Lady Caroline Ponsonby, whose versatility and genius add much to the interesting associations of the earlier part of this biography, if the unfortunate separation afterwards imparts some shadows to it], met Lord Palmerston at the house of Mr. Conyers, where there was a shooting party, but the woods were so full of traps and spring-guns that the owner dared not set his foot in any of the plantations lest he should leave it behind him." He shot better than his friend, who tells in his own characteristic way, how he brought down but one brace of pheasants owing to the high wind which blew; but Lamb was luckier, and always found the wind lower when he fired, which was a *knack he had through life, [and] which stood him in good stead in politics as in sporting.*"

The general bent of Lamb's political character and tendency are thus very well indicated by Mr. Torrens, and also the oppositions and dissensions which sundered and weakened the party to which he attached himself:—

Lamb early showed a leaning towards the Liberal Conservatism of Canning, who had intimate relations with another independent section of which Lord Wellesley was the head. The ranks of both were recruited from the Whigs who thought Lord Grey too exacting, and from the Tories who disliked Perceval as a bigot. The personal friendship of Lord G. Leveson and Lord

Carlisle for Canning softened the aversion of many of the former. Plunket avowed his attachment to Lord Grenville, who more nearly personated his ideas than anyone else during the latter years of the war; and Grattan, whose confidence he completely shared, gravitated towards the same point. It would be difficult to say in what these various sections differed from one another, all of them professing to regard the abolition of religious disabilities as the distinctive feature of sound policy. But the egotism of leadership and the prejudices engendered in bygone collisions kept their respective chiefs sometimes at arm's length, and sometimes wholly apart. While the Government was barren in legislation and dull in debate, their accomplished and eloquent opponents were constantly originating convergent movements against them, which but for mutual distrust would probably have proved successful. Lord Grenville had been Premier, and could contemplate no second position. Lord Grey was ready to take the Foreign Office under him, but his hatred of Canning was unappeasable and Whitbread was identified with him. At a muster of the Bedfordshire Militia, of which the latter was colonel, Lord John Russell, then a youthful subaltern, expressed in conversation his regret at the news from town that some efforts at coalition among the different shades of opposition had failed. "What!" exclaimed Whitbread, "the union with Canning!—never!" So many were the chasms, even in social intercourse, between those who were looking daily for each other's aid, and conscious that without it they could effect nothing, that up to this time, and for many years after, Lord Lansdowne was personally acquainted with Mr. Canning.

The braver and more determined spirits were ready to run some risk to remove the evils and corruptions which had been rampant under the Regency, and it is to Lamb's credit that he put himself on that side. Soon after this, however, he lost his seat in the dissolution that followed, and did not reappear in Parliament till 1816, when he was returned for Peterborough. He had made good use of his leisure while out of Parliament in careful study, though, unfortunately, it was disturbed by those domestic contentions at which we have hinted. He was an habitual visitor at Holland House, and some reminiscences of it are afforded us. Here is a glimpse of Allen, the librarian, whom Lady Holland was sometimes inclined to make fetch and carry for her:—

With Mr. Allen, the librarian of Holland House, he had innumerable polemics. Allen possessed great learning and discrimination in judging of the authenticity of manuscripts and the comparative purity of editions. As brusque as Lamb himself, he was more intolerant of opinions he deemed indefensible by logic, and having reasoned himself early out of all belief he spent the rest of his life in trying to lead others to the same conclusion, or laugh them into scepticism. He had, besides, a habit of saying of every man of superior intellect he knew that at heart he was an unbeliever, though for policy's sake he might conform to established usages. He was, in fact, a genuine bigot in materialism, and put about the notion widely that his accomplished patron, and most of those who were his favoured guests, held similar opinions. But of Lamb this was certainly untrue. Perplexity between conflicting views regarding the great mystery of existence saddened many of his lonely hours. He envied those who had got through the stage of doubt, and had done with it. He longed for a solution of his own misgivings, and read and argued on in the sincere hope of finding it. Far from wishing to be convinced of the truth of the negative philosophy his nature turned from it with a shudder. Milton was among his favourite companions, and he would recite whole passages with exquisite feeling and expression from his works.

The eccentricities of Lady Caroline, which must in many ways have been supremely disconcerting and distressing to a man of Lamb's temperament, impart, as we have said, an element of lively domestic interest to the earlier portions of the book, and are the medium by which we are brought into association with various famous personages—Lord Byron, Wm. Godwin, and others. With all her faults, Lady Caroline seems to have had a very good "eye for geniuses," if she did not very largely partake of that quality; but genius in a woman was precisely what "society" in those days could not be brought to tolerate, unless it could ally itself with respectable suavity and approved behaviour. We may, therefore, conclude that, though Lady Caroline's energetic efforts after a brother-in-law's candidature might have been very readily condoned, her elevation of Godwin (and not his books) into "guide, philosopher, and friend" would not long be looked on approvingly. Here is a very characteristic passage of correspondence:—

"Lady Caroline Lamb presents her compliments to Mr. Godwin, and fears his politics will incline him to refuse her request of his interest for Mr. George Lamb. She hopes, however, it will not offend if she solicits it."

He replied, without delay,
"You have mistaken me. Mr. G. Lamb has my sincere good wishes. My creed is a short one. I am in principle a Republican, but in practice a Whig. But I am a philosopher—that is, a person desirous to become wise, and I aim at that object by reading, by writing, and a little by conversation. But I do not mix in the business of the world, and I am now too old to alter my course even at the flattering invitation of Lady Caroline Lamb."

Thus began an acquaintance which in due time ripened into intimacy.

Too close an intimacy almost, for though Mr. Torrens puts it that Lamb rather liked Godwin, we fancy we may with all justice add that he liked him best in other positions than that of a familiar visitor at his house, receiving when

* *Memoirs of the Right Hon. William, Second Viscount Melbourne.* By W. McCULLAGH TORRENS, M.P. In Two Vols. (Macmillan and Co.)

absent for any length of time such epistles as this from Lady Caroline:—

Pray say a few wise words to me. There is no one more deeply sensible than myself of kindness from persons of high intellect, and at this period of my life I need it. I have nothing to do—I mean necessarily. There is no particular reason why I should exist, it conduces to no one's happiness, and, on the contrary, I stand in the way of many. Besides, I seem to have lived five hundred years, and feel I am neither better nor worse than when I began. My experience gives me no satisfaction; all my opinions and beliefs and feelings are shaken, as if from frequent little shocks of earthquakes. I am like a boat in a calm unknown and, to me, unsought-for sea, without compass to guide, or even a knowledge whither I am destined. Now, this is probably the case of millions, but that does not mend the matter, and whilst a fly exists it seeks to save itself. Therefore excuse me if I try to do the same. Pray write to me, and tell me also what you have done about my journal.

We can quite appreciate Mr. Torrens' remarks after having given this letter:—"It may easily be imagined that the writer of a letter like this to a comparative stranger was little suited for the intimate companionship of wedlock with a man of exigent and fastidious nature, however gentle and generous he might be." We are, in fact, by such words very well prepared for what becomes more and more inevitable, the story of a separation after twenty years of married life—prepared also for the touching episode of reconciliation long afterwards, though we do think that the causes of the quarrel and its unseemly incidents might with quite as much good taste and with quite as much effect have been more generally presented.

It is one instance out of many of the peculiarly conciliatory temper of Lamb, that when George the Fourth gave all the effect he could to his resentment against the Whigs for their espousal of the cause of the Queen, Lamb continued to be a favourite; and in the midst of the excitement of the Catholic question we find him dining at the Palace with Lord and Lady Cowper, Lord Anglesey, and the Dukes of Devonshire and Wellington. Throughout the later Parliamentary career of Lamb—he represented the county of Hertford and afterwards Newport and Bletchingly, and in 1828 he succeeded his father—we are brought into contact with many of the distinguished Whigs—with Huskisson, Brougham, Althorp, Macaulay, and others. Of Lord Brougham it is clear that Lamb was by no means fond. Like Macaulay, he distrusted him, and, we fear, not without some ground. Mr. Torrens thus indicates so far the mutual feelings of the two distinguished men when he is describing the efforts made to form the Melbourne Ministry of 1835, in which, it will be remembered, Lord Palmerston did efficient work as Foreign Secretary:—

One of the greatest difficulties was how to deal with Brougham, whose reappointment as Chancellor was impossible after all the pranks that he had played. For some time Melbourne had made up his mind not to sit in the same Cabinet again with him, and, previous to accepting office, he communicated frankly the nature of his objections to his principal colleagues, by whom they were fully shared. Lord Russell testifies, from personal knowledge of all the circumstances, that these involved no charges of treachery, political or social; but his inveterate propensity to meddle in the business of departments not his own, his utter want of reticence where others had an indefensible claim upon his silence, and his insatiable desire to engross the praise of act to which he was in any degree a party, rendered him incurably unreliable as a confidant. Macaulay may have been prejudiced against him by early slights; and no man was more likely to have thus affronted a youthful candidate for party favour who disdained to offer incense to his exacting vanity; but this will hardly account for the language of antipathy and contempt in which we find him speaking of Brougham in after years. Instability of purpose, chameleon-like changeableness of talk, forgetfulness of what he had vehemently urged but yesterday, exaggeration in every tone, whether of praise or blame, and recklessness in pursuit of every project whether great or small, flattery to excess where it was not desired, and vituperation beyond bounds where it was not deserved, intrusiveness without regard to delicacy or decorum, and usurpation to the vulgar eye of a supremacy in council which he never ventured to arrogate there,—these, and many other faults and foibles, were lamented and forgiven by Melbourne, but only for a reason which in itself outweighed them all and rendered it impossible for him even to consider the question of recommending him again to be keeper of the conscience of the King. They had long been intimate; they had had no quarrel; their orbits did not intersect each other. Melbourne appreciated intensely the vigour, aptitude, indefatigability, rhetorical power, and genuine, though frequently grotesque humour of the man. He knew that he might often feel the want of his aid in the struggle that was to come; and what a fire-ship he would prove were he cut adrift. Melbourne did not like the prospect; but it might be worse. Better let him rove at sea than prow about in harbour. But, convinced that he was not always accountable for his words and actions, that unconsciousness rather than unconsciousness was the cause of his chief errors, he felt that it would be unpardonable to place him at the head of the judicature of the realm, and in direct contact with the sovereign by whom he was feared and loathed.

We have not left ourselves space to follow Lord Melbourne's career point by point, nor is it needful. Whether as Irish Secretary or as Lord-Lieutenant, as leader of Opposition, or as Prime Minister, Lord Melbourne showed the

same qualities. He was not only quick at seizing the main elements of a question, and putting aside those which did not make for his own case, but he had wonderful tact and affability, and the power of impressing those with whom he came into contact with the sense of being in the presence of a friend. He could dissemble, as Mr. Torrens admits, but dissembling like his is not perhaps very mischievous, and it helps to smooth the arid ways of public life to the tread. When Chief Secretary in Ireland, he conciliated all by his considerateness and his accessibility. The messengers of the office used to say long after his time, "When Mr. Lamb was here, the only orders were, 'Show him in,' and though he could not grant one in fifty of their requests, they invariably went away in better humour than they came, and muttering as they passed the sentry at the gate, 'Not a bad kind of man that.'" This was a faculty which he shared with Lord Palmerston, of whom many striking anecdotes are told. Lord Melbourne, if he was not quite so jaunty as Palmerston, was certainly his equal in judgment and refined tact; and to that more than to elevation of his intellect or his faculty of organisation (though that was good), he owes his place among the historical politicians of England. He was a traditional Whig at once in his qualities and his defects; and though we cannot quite go with Mr. Torrens in his effort to prove him so thoroughgoing as to be even highly disinterested, we admit willingly that he exhibited a certain English self-respect which some of his fellow Whigs almost lacked. This was well seen in his conduct in the contest for Hertford town against Duncombe. He never took a very decided stand on any great question till he had convinced himself that the course proposed was the best for the country, though his most devoted friends would hardly have claimed that this was, in his case, any more than in that of the bulk of his party, ever very distinctly separated from the controlling sense of their interests and his own.

A very characteristic example of Lord Melbourne's caution, which often almost amounted to indecision, is found in the reasons he allowed to sway him, first in his rejection of Dr. Thirlwall for the see of Norwich, and his appointment of him to that of St. David's. But this very timidity often aided him, when more resolution might only have precipitated him into difficulties.

It is only fair to say that on some occasions Lord Melbourne had the courage of his opinions. "In the session of 1827, he threw Lord Eldon into hysterics by the philosophic Radicalism of his defence of the Dissenters' Marriage Bill. All that was needed to secure the nuptial tie, he held, was publicity and certainty, and the observance of some decorous form. For the rest, one religious service was as good as another; for the Established Church only did itself harm and made itself odious by imposing its sanctions legally on persons professing other creeds"—an incident which at this time of day is apt to make us wonder more at Lord Eldon's hysterics than at Lord Melbourne's forecast.

Mr. Torrens' book is well constructed, and is as warm in tone as the subject could well admit. It is so full of anecdote and of lively social references, that it may be said to mirror society half a century ago, and this should help materially to recommend it to many readers, who would very carefully eschew the merely political biography.

MISSION WORK IN SOUTH AFRICA.*

We have here a book which, though it certainly cannot stand any close criticism as a literary production, has yet a perfectly unique value of its own, which will be fully appreciated by a wide circle of readers both in Great Britain (especially Scotland) and in the distant colony of South Africa. The "page of mission work" here unfolded, is the story of the life of Tiyo Soga, the first ordained Kaffir preacher and missionary, written by his friend and fellow-labourer the Rev. John Chalmers, who, if an unskilled biographer so far as the art of composition is concerned, has nevertheless managed to furnish one of the most touching and interesting narratives that we have ever read.

Tiyo Soga was one of the thirty-nine children of Soga, a "chief councillor" of the Gaika tribe, by Nosutu, his "Great Wife," and was born about the year 1829. Eleven years before that date a mission station had been founded by the Rev. John Brownlee, a stalwart Presbyterian, close to Soga's kraal, and one result of the work there carried on was that Tiyo's mother embraced Christianity, and was anxious for her son's spiritual as well as secular im-

provement. Little Tiyo therefore became, first, a pupil of the Rev. W. Chalmers, one of John Brownlee's successors, and next an inmate of the Lovedale Free Church Seminary, then presided over by the Rev. G. Govan, who formed so high an opinion of his sterling merits—perseverance, docility, and truthfulness, being his leading characteristics—that, when the seminary was broken up, owing to the disastrous "War of the Axe" in 1846, Mr. Govan determined to take his favourite scholar to Scotland with him if his mother's consent could be gained, and ask the friends of missions there to educate him as a missionary to his Kaffir brethren. Nosutu, the mother, was by this time separated from her heathen husband, and had been one of the Christian natives who found shelter, together with the English mission refugees, at Fort Armstrong, on the breaking out of the war, in which the elder Soga was hotly engaged. Though still ignorant of all book-learning herself, she had helped her boy as well as she could, after the mission station was destroyed, by gathering a store of wood splinters each day that he might have firelight in the winter evenings whereby to pore over his lessons. When asked if she could part with him for the purpose above indicated, she promptly answered:—

My son is the property of God. Wherever he goes God goes with him: he is the property of God's servants—wherever they lead he must follow. If my son is willing to go I make no objection, for no harm can befall him even across the sea; he is as much in God's keeping there as near to me.

Tiyo, who had all a boy's longing for new scenes, mingled with a student's thirst for knowledge, was more than willing, and, thus fortified with his mother's "Godspeed" and blessing, he set out for Glasgow. There, after some preliminary tuition in the Free Church Normal Seminary, he was adopted by the John-street United Presbyterian Church, to which body he belonged while he lived, Dr. William Anderson acting towards him the part of both temporal and spiritual father. His theological studies, however, went little further at this time; for in 1848, soon after being publicly baptized by Dr. Anderson, he returned to Africa and entered upon the combined duties of catechist and interpreter, at a salary of 25*l.* a year. His own relations appear to have turned a deaf ear to his teaching, which much discouraged him; but they appreciated his prosperous appearance, and, playing upon his always generous nature, speedily begged his wardrobe of him, piece by piece—one of his brothers having been seen proudly ploughing with his new black coat on as sole garment. The "war of the axe" was at this time far from ended, and the Gaika tribe, being given over by the machinations of a pretended seer named Mlanjeni, were not favourably disposed towards missionary effort. Fresh disturbances broke out at the close of 1850. The Uniondale Station, with which "Mr. Soga," as he was now called, was connected, was destroyed on Christmas Day of that year; and Mr. Niven, the head of the station, being driven home on account of his wife's shattered health, brought the young Kaffir Christian with him, trusting that means would be found for his complete education as a minister of the Gospel.

That hope was not disappointed. Tiyo Soga was warmly received by his friends in Glasgow, and the John-street Church unanimously agreed to defray the charge of his collegiate education for the necessary five years. Much interesting testimony is given as to the profound impression made by the steady industry, earnest piety, and amiable disposition of the young African during this period of study. Everybody acquainted with him appears to have loved him, and his playful humour and genial manners made him an eagerly-welcomed guest in many houses on all festive occasions. If it had been possible to spoil him and turn his head, his biographer thinks he must have been spoiled towards the conclusion of his residence in Scotland, especially when his gifts as a preacher began to be known, in addition to his winning qualities as a man, and his adventitious attractions as an exotic curiosity. But his mind was strongly bent on the work that lay before him. He never forgot that he was a Kaffir, training, with God's help, to be of use to his own people; and, with his thoughts thus steadily fixed on something beyond himself, he passed unscathed through an ordeal before the like of which more brilliantly endowed beings have succumbed. In December, 1856, he was ordained by his venerable and good friend Dr. Anderson, in the presence of a densely-crowded congregation, and the prayer put up by the just-hearted and impetuous old gentleman on the occasion is thus described:—

The old man (Dr. Anderson) seemed wild with excitement. With one hand resting on the woolly head of Tiyo, whilst the other was outstretched to heaven, he screeched out one of the most extraordinary prayers

* *Tiyo Soga: A Page of South African Mission Work.* By the Rev. John A. CHALMERS, Missionary of the United Presbyterian Church in Kaffraria. (Edinburgh: Andrew Elliot. London: Hodder and Stoughton.)

that ever fell from human lips. With a pathos and earnestness never surpassed, he offered supplications for the richest blessings to rest on his young Kaffir brother. Then there was a sudden break to this thrilling devotion, and something followed very like a tirade against Her Majesty's Government and the Premier, and the Colonial Secretary's name rang throughout the church, whilst his blundering acts were confessed as if by his own lips. In marked contrast were the supplications presented for "the noble Kaffir Chieftain Sandilli.

In the early part of 1857 Tiyo Soga was married to a young Scotch lady, who a few months afterwards accompanied him to Africa, and went staunchly through both the peculiar trials which awaited a white lady landing among the colonists at the Cape as the wife of a Kaffir, and those hardships and sacrifices inseparable from all mission life among uncivilised races. Mr. Soga reached his native country just as the extraordinary delusion which, in 1856, led the Kaffirs of the Gaika and Galeka tribes to destroy their cattle and crops, was rebounding on the heads of the deceived people in the shape of famine and death, and his first labours as a missionary were largely interspersed with simply humane efforts to feed his starving brethren. In due time a station was established on the Mgwali stream, about thirty miles from King William's Town, and here Soga wrought for ten years, seeing the "wattle and dab" shanties, which at first did service for church and parsonage, replaced by comfortable brick buildings; and, notwithstanding many discouragements, a steady Christian congregation gather around him. Here, also, in times when the throat malady, from which he eventually died, prevented him from active ministry, he translated the first part of the "Pilgrim's Progress" into idiomatic Kaffir to the unspeakable delight of old and young African readers, and here he participated in the yet greater work of rendering the Gospels into his native vernacular. But he was before all things a missionary, and, therefore, when the Galeka tribe, supported by their chief, Krelu, made application for a resident Christian teacher understanding their language, Soga, broken in health as he was, felt it to be his duty to leave his now prosperous station on the Mgwali in other hands and proceed, in June, 1868, to fresh fields of labour. This step of genuine self-sacrifice sealed his fate so far as earthly days were concerned. Nursing his strength, living in a proper house, and working with his pen rather than with his voice, he might have lasted yet some years, but his enfeebled frame could no longer support the wear-and-tear of such a life as that on which he now entered. He seems to have known what would happen, but believed he ought to go forward all the same. In 1870 he sent three sons to Glasgow for education, impressing it on them that they were Kaffir boys whose home was Africa, and that they must come back to impart saving truth to their own people. He lived to hear of the safe arrival and fair prospects of these children, and, foreseeing his own death, to write for their benefit a little note-book of counsel which any Christian father might be thankful to have bequeathed, dwelling especially in the published extracts on their race and colour, and dealing wisely with any prospective mortifications or temptations arising therefrom. A fatiguing journey and supervening cold brought on the end, which, under his condition of life, could not have been distant even without this accidental aid, and on August 12, 1871, Mr. Soga fell quietly asleep in the arms of his attached friend, the Rev. Richard Ross. Those who would gather more knowledge of a devoted life, single in its aim, pathetic in its details, and noble in its conclusion, should not fail to read Mr. Chalmers' book, which, though without literary pretension, presents, we believe, a true account of the friend and comrade whom he loved, and has desired to commemorate in these pages.

SCHOOL BOOKS.

Roman Antiquities. By A. S. WILKINS, M.A. (Macmillan and Co.) This is one of the history primers in course of publication under the editorship of Mr. Green. The series is one of the most valuable aids to elementary teaching we possess, and several of the primers are full of interest to those who no longer need elementary teaching. The manual before us is a model of condensation. It is not in extent greater than some of the appendices to Becker's "Gallus" but it contains in brief the sum total of that volume. It is divided as follows into six chapters:—i. the Roman Character; ii. the Roman's Dwelling; iii. the Roman's Daily Life; iv. the Roman Family; v. the Roman's Public Life; vi. the Roman's Religion. An appendix explains in a manner which a schoolboy will appreciate the Roman's money and chronology, and a few illustrations add to the value of a most interesting book.

Literature Primers.—Greek Literature. By R. C. JEBB. (Macmillan and Co.) This series, like the former, is under the general editorship of Mr. Green, and like that is well adapted to the work of instruction. But this particular member of the series is of special worth, as it contains in the briefest possible space, but in the most charming manner, the whole story of Greek literature from before Homer to the present day. Mr. Jebb says:

This sketch is intended to serve as a framework into which those who read any of the Greek books, whether in the original or in English, may fit what they read. The unity of Greek literature is not the unity of a library, but the unity of a living body. In this, more perhaps than in any other literature, we shall fail really to understand any one part unless we see clearly what it has to do with the rest.

At the same time that we admit the truth of this statement we must tell our readers that the sketch of each period and of the principal writers is complete in itself. The story of the Iliad and of Odysseus is admirably told and commented upon. The dramas of Æschylus and Sophocles become intelligible even to any one who has not read them. The following comparison will serve to show the character of Mr. Jebb's writing.

Æschylus shows us grand heroic forms fulfilling the doom appointed for them by awful supernatural powers. Sophocles is pre-eminently the dramatist of human character. He excels in delineating the great primary emotions of our nature. The self-sacrificing devotion of Antigone, the victory of youthful generosity over youthful ambition in Neoptolemus, the bitter sense of lost honour in Ajax, the horror in Œdipus of a sudden and overwhelming reverse, are exquisite studies of the human soul to which the artist has given a typical beauty—expressing what is essentially true in each, marking by a thousand fine touches how intimately he felt the nature which he was drawing, but never using his subtle analysis for the sake of any momentary effect which would mar the repose, disturb the symmetry and clearness of Tragedy as he conceived it—that is, as a work which is a failure unless it has artistic breadth and unity, and can bear to be viewed as we view a temple or a group of sculpture, judging it to be good, not because it has clever details, but because it is beautiful as a whole. Sophocles believes in the goodness of the Divine agency that governs the world, not because he fails to see any apparent contradictions between his religion and the moral facts of life, nor because he can partly reconcile such conflicts, as Æschylus did, by belief in a necessity which controls even the caprices of the gods, but rather because he finds a solution in the analysis of our own nature. The deepest instincts of human nature itself, its affections, its pity, its terror, bear witness to the unity and supremacy of an unwritten but eternal law of purity which is always identical with the true will of the gods, though not always in harmony with man's positive interpretation of that will.

We had marked another passage from the account of Plato, but we cannot afford the space it would occupy. We commend this volume to the notice of all who, for themselves or others, feel an interest in Greek literature.

A Compendious German and English Dictionary. With notation of correspondences and brief etymologies. By WILLIAM DWIGHT WHITNEY, assisted by AUGUST HAJLMAR EDGREN. (Macmillan and Co.) This volume is similar in size and binding to M. Masson's "French Dictionary," also published by Messrs. Macmillan. It answers to the title-page, and is really compendious. It might be carried in the scholar's satchel as well as lie on the merchant's desk, while the extent of the vocabulary actually given is not far from 60,000 words. But in order to economise space it has not been unjust to the student. By an arrangement of type the derivations of words is made evident, and, as the editor says, "it only endeavours to leave out what on the whole will be least missed." But for the beginner's convenience the present and past participles of all verbs conjugated irregularly are given in their alphabetic places.

Foreign Classics for English Readers. Edited by Mrs. OLIPHANT. *Dante.* Edited by Mrs. OLIPHANT. *Voltaire.* Edited by Colonel HAMLEY. (Blackwood and Sons.) What the Rev. W. Lucas Collins has done for the ancient classics, Mrs. Oliphant proposes to do for modern foreign classics. The publishers tell us in their preface that they think the scheme is desirable, and is one which they believe will be successful. We do not venture to offer an opinion on the subject, but we should welcome books like these before us whether we were acquainted with the original writings of which they treat or not. To those who know little or nothing of Dante, Mrs. Oliphant's volume will bring instruction and delight, and those who will be pleased to know what she thinks of points in his life or passages in his works which had often attracted their attention. Colonel Hamley's work is an impartial and accurate account, so far as it goes, of Voltaire and his doings. It is just the book to put into the hands of a youth. It will be found to be a serviceable introduction to larger works and special delineations of its subject. To know Voltaire at Potsdam and in his intrigues, we must look for him in Carlyle's "Frederick the

Great" or in the "Miscellanies"; to know Voltaire as a writer and as a critic of religion, we must go to Mr. John Morley's almost priceless monograph.

Aristotle. By Sir ALEXANDER GRANT, Bart., LL.D. (Blackwood and Sons.) This volume belongs to the supplementary series of "Ancient Classics for English readers." It supplies a lucid account of the life and works of Aristotle for those who need an English introduction to him and to them. The name of Sir Alexander Grant is a sufficient guarantee of the excellence of the work done, and of the fulness and accuracy of the knowledge it contains. Let us add our testimony to the clear and interesting manner in which a very difficult subject is presented.

Scripture Questions and Analyses of the Gospels and Acts. By JOHN STEWART. (London: Central School Depot.) The contents of this volume consist of four parts: (1) a synopsis of the Gospel history, (2) questions on the history, (3) papers selected from the Oxford and Cambridge local examinations, (4) analysis of the Gospels and Acts. We have gone carefully through the purely original work of the volume, and have found it very well done. Mr. Stewart is a practical teacher, and he knows the wants of both teachers and scholars. The book is one that the former class will find of great use, not in affording information so much as providing a method of instruction and a means of testing work done in class. Those who are preparing privately for an elementary Scripture examination will not need any other help than this volume affords.

The Sunday-school Teachers' Manual. By WILLIAM H. GROSER, B.Sc. (Sunday-school Union.) This is a praiseworthy attempt to apply the best methods of teaching to Sunday-school work. Mr. Groser is an experienced teacher and an earnest, practical worker, and in this book he has given to Sunday-school teachers the result of his wide experience, and imparted his earnest spirit. It is a work that contains very much that is unnecessary for trained teachers; but it is well adapted for the young and untrained, and there is much in it which will be found of advantage to everyone engaged in Sunday-school work.

Scripture Illustrations from the Domestic Life of the Jews and Other Eastern Nations. By the late JOHN EADIE, D.D., LL.D. Edited by JOHN C. JACKSON. (W. Collins and Co., 1877.) This volume, the editor tells us, was designed by Dr. Eadie as the first part of a large work on Scripture illustrations. Like all its author's works it is thoroughly well executed, is accurate, and by its brevity adapted to the use of teachers. There is probably nothing in it which could not be found in Dr. W. Smith's Dictionary of the Bible, but the contents of this volume are so well arranged that it will be of greater use to Sunday classes than larger works on the same subject. The divisions are as follows:—Dwellings, dress, food, meals, domestic relations, disease, medicine, death, and burial.

COLLINS'S SCHOOL AND COLLEGE CLASSER.—Shakespeare's Tragedy of Hamlet. By SAMUEL NEIL. (William Collins, Sons, and Co.) This volume consists of some 224 pages, of which the tragedy of Hamlet occupies not quite a hundred. More than a half of the whole number of pages is devoted to introductions, explanatory notes, appendices, and examination questions. There is a danger of overlaying the work of the great dramatist by comment, and of fatiguing the reader with introductory matter. We frankly confess that we enjoy the story of Saxo-Grammaticus, and we do not dislike a dissertation on Hamlet's madness, but we venture to question the wisdom of inserting all this, and much other matter, in a book designed for school boys and college youths. If such work is necessary no one could probably do it better than Mr. Neil. The notes are admirable as lucid and brief explanations.

First Principles of English History. By G. S. TAYLOR. (London: Relfe Brothers.) Mr. Taylor's "First Principles" turn out to be two lists of events in the history of this country. The first list contains "twenty leading names and events to be carefully committed to memory," followed by twenty paragraphs of remarks. The second list contains double the number of names and dates and subsequent paragraphs. So that for one shilling the purchaser receives sixty facts; this is dear, but the paragraphs depreciate the worth even of the facts, so that the book is not remunerative. We should like to ask Mr. Taylor or his publisher if it is by accident or of set intention that the style of printing and binding of this book are the same as the "Primers of History," edited

by John Richard Green, M.A., and published by Macmillan? We took it up believing it to be one of that series. We were only undeceived by reading the introduction.

The Kindergarten System of Toy-Teaching and Play-Learning, &c. With Illustrations. (London: Ward, Lock, and Co.) The manual is likely to prove useful to those who cannot read the German and French guides in the original languages. The most useful parts of the book are those which explain the application of the so-called gifts, and the two chapters on colour and painting. The first three chapters are the least satisfactory, and the least needed. They deal with the principles of Kindergarten teaching, and the history of methods from Ascham to Froebel. These subjects have been frequently treated, but what is needed for the English infant teachers is a manual devoted exclusively to the illustration of the principles when applied to teaching concrete subjects, such, for example, as reading and writing, in their earliest stages, arithmetic, and geography. On these subjects chapters xi. and xii. contain some useful hints, but the book, as a whole, is too discursive. The last eighty or ninety pages consists of games with music, some prose readings, and a few poems to be read to or learned by children.

NOVELS AND TALES.

Sir Gilbert Leigh; or Pages from the History of an Eventful Life. With an Appendix—"The Great Proconsul." By W. L. REES. 2 vols. (Sampson Low and Co.) Mr. Rees has given to us in this first work from his pen—although evidently it is not his first piece of writing—a tale of singular character and power. The scene opens in Melbourne, South Australia, where we are introduced into the home of an Independent minister, whose character and work are well described, with an incidental but eloquent description of the results of the Voluntary principle in the Australian colonies. Our minister, however, plays but little part in the tale, and is introduced for a very subordinate purpose. Through him, we find Denis Markham, a successful colonist, who seeks the minister in order to obtain some information which may serve to vindicate a long injured life and reputation, and to obtain means of vengeance upon the man who has injured him. Following this are some vigorous descriptions of old colonial life, with many tragic and romantic incidents. Markham goes to India to find the object of his search. Here he, with his servant and a young American, take part in the Indian Mutiny, which broke out soon after they arrived. Our author's pen, in his description of the scenes of the mutiny, treads over ground with which he has made himself familiar almost to the smallest detail, and nowhere, out of these pages, have we read a more graphic narrative of some of its main incidents. These scenes fill a great part of the work. Markham not only accomplishes his mission, but is revealed as Sir Gilbert Leigh. Coming home, the P. and O. steamer takes fire, and he and his friends are wrecked. At last, after many years of absence, he reaches England, but instead of executing vengeance, is brought to a free forgiveness. There is not much of the art of the novelist in this tale, and the introduction of the plot is clumsy, but great power and vigour are exhibited all through the work. "The Great Proconsul," which is a eulogium of Sir George Grey—the colonial Sir George—should have appeared separately. Mr. Rees writes from Auckland, New Zealand. He tells us of some of our national faults—but we forgive his plainness, and thank him for his truthfulness.

Five-Chimney Farm. A Novel. By MARY A. M. HOPPUS. 3 vols. (Sampson Low and Co.) This might have been a better novel than it is, although it is a fairly good one. Five-Chimney Farm is in Sussex, and pleasantly are it and its inmates described, with the typical old English farmer, with all his great-heartedness, stubbornness, and prejudices. One of his prejudices is against any of his children marrying a foreigner, and one—unknown to him—had already done this. It is with the daughter of this marriage that we are chiefly concerned. She joins her brother in Paris. He has connected himself with the "Reds," and we are introduced to their revolutionary schemes prior to the fall of Louis Philippe. Miss Hoppus has worked up the materials for this—the principal—part of her work with a good deal of industry, and presents to us some cleverly drawn portraits of statesmen and revolutionists, with some vivid sketches of the fights at the barricades. But we are obliged to say that she has given us too much of this, and much that is too familiar. She is best in her portraits of the

democracy; and in certain discussions concerning life and government, has almost lost sight of the tale, which, in itself, is of the slenderest character.

Marie: a Young Girl's History. A translation, originally from the Danish. (Cassell, Petter, and Galpin.) Marie, who was born at Copenhagen, was, when a child, rescued from the lowest misery and poverty, and adopted by a benevolent lady, who trained her with her daughter, as her own child. By-and-by, she could show her gratitude by her self-renunciation. She takes a situation as governess in a fashionable family; and here, also, her self-renunciation is brought out, although with some self-conflict. The scenes of every-day life which tend to illustrate her character as well as the characters of those by whom she is surrounded, are very happily chosen, and the tale is very charming in its simplicity of style.

Black Beauty: His Grooms and Companions. The Autobiography of a Horse. Translated from the Original Equine. By ANNE SEWELL. (Jarrold and Sons.) If a good-tempered horse of varied experience, keen observation, and pretty long life could write, this is certainly the sort of book he would write. Miss Sewell has faithfully and lovingly studied the character, needs, and the treatment of this favourite friend and servant of man, in both the good and the bad incidents of his life, as well as the good and bad characters of his owners. She writes with some humour; with keenly sympathetic feeling, and with a strong and noble purpose that pervades every page. Her book is amusing, but we scarcely think of the amusement we have derived from it until it is finished, and we turn over some of the pages again. It is all effective, but the most effective portion is when Black Beauty becomes a London cab horse—and that portion everybody who employs a cab should read. Had the Society for the Prevention of Cruelty to Animals published this, we should say it had published its best work. As it is, it would be difficult to conceive one more admirably suited to its purpose.

Gideon Brown (W. Oliphant and Co.), is from the pen of Dr. CHARLES MACKAY. It is a tale of the Covenanters. We do not wonder at what Dr. Mackay tells us—that some have suspected it to be a newly-discovered MS. of De Foe. It is a graphic description of the sufferings of the Covenanters, and has all the verisimilitude which is the characteristic of the author of the "History of the Plague."—*Polly Wyatt; or, Virtue its Own Reward* (W. Oliphant and Co.), takes us a little out of the usual track of "moral tales," having a higher and finer purpose than some of them. Polly suffered much, bearing her suffering in strength and weakness, but always in faith. She had misery, poverty, and grief, while her friend had none of these. Virtue with her was not rewarded as it is in the good story books, but it was its own reward.—*Black Harry; or, Lost in the Bush*, by ROBERT RICHARDSON (W. Oliphant and Co.), differs from some other tales of "Lost in the bush," in giving the character of Black Harry—a native Australian, who saved the lost, although they had injured and persecuted him.—*A Book of Episodes*, by J. W. CHANSON (Dean and Son) is a collection of spasmodically-told tales, with a good deal of the fustian style of an inferior theatricalist, and scarcely worth reading.—*The Little Sandboy* (W. Oliphant and Co.) is a tale from the German, illustrating the results of good character; *Miss Trouble-the-House* (same publishers), illustrates the law of kindness; and *Fred the Apprentice*, from the German (same publishers), contrasts the characters and fortunes of the idle and industrious—in the old style.—*For the Dear Lord's Sake*, by A. RYCKROFT TAYLOR (Elliot Stock) is an admirably-told tale of charity and goodness—well worth reading and giving; and the same may be said of *Angel's Christmas*, by Mrs. W. O. T. WALTON (Religious Tract Society), where there is beauty of conception and refined tenderness.

SOME MORE MAGAZINES.

Of some magazines received too late to be included in our last number, *Scribner's Monthly* deserves especial notice. It is one of the freshest magazines that reaches us, and no English periodical will compare with it for the wealth and beauty of its illustrations. There are twenty-six articles in the present number: one discussing the "Civil Service," another "Dr. Schliemann's Discoveries"; then there is "Fox-hunting in New England," with several lighter pieces relating to politics, science, and society.

St. Nicholas is an American magazine for children. It has articles by Miss Alcott, George

Macdonald, and others, and is admirably "got up."

The *Day of Rest* commences the year with some twenty articles, including the beginning of a series on "Astronomy for the Young," by Mr. Proctor; addresses by the Archbishop of Canterbury and Dr. Vaughan; and serial stories by Mr. John Saunders and another writer.

The *Congregationalist* for January is a remarkably able number, although somewhat heavy. "The Necessity of an Ethical Revival" should provoke a serious discussion. This is its burden:—

But I also long to see the time when the Church will discover in the teaching and example of Christ the outlines of a far diviner morality; when the noblest natural ethics will look poor and dim compared with the ideal of perfection for which the Church will strive, and which, in the strength of the Spirit of God, it will largely fulfil, when the equity, truthfulness, frankness, courage, industry, patience, temperance, self-sacrifice, public spirit, gentleness, charity of those who bear the Christian name, will be a perpetual demonstration of the presence and the power of the Holy Ghost.

There is a pleasant paper on "English Girls at Home," by Mrs. Reaney, a genial memorial of the late T. M. Herbert, by Mr. Matheson, and there is an excellent paper on "Scotch Disestablishment," from which we should be glad to quote if space permitted.

The *Baptist Magazine* has a good article on John Foster, as one of the "Baptist authors," and one on Mr. Birrell's life of Dr. Brook. There is not much in "Present Day Subjects."

The *General Baptist* is fresh, vigorous, and varied. Both Independents and Baptists should read the editor's article on the "Basis of Denominationalism." Some practical subjects are also well treated.

The *United Presbyterian* sustains its reputation as a "denominational organ;" the *Christian Penny* is spirited. A new serial "Biblical Things not Generally Known," has been sent to us. It is full of curious information.

BRIEF NOTICES.

The Expositor. Edited by the Rev. SAMUEL COX. Vol. VI. This volume not only sustains the position the *Expositor* has deservedly gained, but adds one or two attractive features—notable among which are the editor's "Short Notices of Books" and Notes. One of the most noticeable contributions to this volume are the papers by Canon Farrar on the Talmud, in which he very wisely endeavours to check or to modify the extreme sentiment of reverence with which it has recently been the habit to regard that repository. After clearly distinguishing the "Halacha," or code of rules or traditions, with its various divisions of Sopherim, Tanaim, Amoraim, from the "Hagada" or repository of saws, legends, poetry, instruction, allegory, he goes on to say:—"Resemblances between Christian and Rabbinic teaching have often been drawn. It is hardly surprising that they should exist when we remember the date of the completion of the Mishna and Gemara so many generations after the death of Christ. There is more beauty and poetry in a single book of Homer—I had almost said in a single ode of Horace—than in the entire Mishna. There is transcendently more wisdom and depth in a single chapter of St. John or St. Paul than in all the folio volumes of the Talmud put together. And yet the heap of what time has now reduced to rubbish was not always equally worthless, and it is now worth study as a strange and instructive memorial of the past." The Rev. Professor A. B. Bruce is singularly clear and informing in his papers on the "Self-Estimate of Jesus" and the "Gracious Invitation"; "Carpus" writes with his wonted acumen and eloquence the "Reign of Law an Incentive to Prayer," and the "Limits of Prayer"; the Rev. Professor Reynolds is most successful in his little study, "Titus and Crete"; and scarcely anything could be better or more instructive than Professor Roberts on "Christ Speaking Greek" and the "Apostle Philip." All the other contributions are fully up to average.

Topo. A Tale about English Children in Italy. By G. E. BRUNEFILLE. With 44 pen-and-ink illustrations by KATE GREENAWAY. (Marcus Ward and Co.) This is a delightfully naive and natural little story. We follow Principe and Topo and Ria in their varying adventures of bird-nesting, &c., with profound interest. We can enjoy their misadventures, the annoyances they underwent from the owls and scorpions and other attendants of Italian life, and we retain vivid impressions of that unfortunate sting which Topo received. The story is most artless and natural, the little episodes of story-telling, &c., are well introduced, and we confess that throughout we, though adults, had pleasure in the reading, which, however, was fully shared by certain youngsters, who were very spon-

taneous in their ways of demonstrating it. The little engravings, from pen-and-ink sketches apparently, are delicate, full of feeling, and true to character; so that, unlike many illustrated children's books, this is likely to do something to elevate and refine the taste. A genial humour in the sketches keeps pace with genial humour in the text, and the little volume is beautifully printed and chastely bound.

Songs of Zion. A Book of Hymns and Christian Songs. Edited by the Rev. J. H. WILSON, M.A., Edinburgh; the Harmonies Revised by W. HENRY MONK, Professor of Vocal Music in King's College, London. (T. Nelson and Sons.) This is a most admirable collection of hymns and songs, and the music is as select and suitable as the songs. It is small and neat, and we doubt not will meet with a large sale, as we must say it deserves.

THE RIGHT HON. W. E. FORSTER ON DISESTABLISHMENT.

In his speech to his constituents in St. George's Hall, Bradford, on Saturday (Alderman Law in the chair), Mr. Forster discussed at some length the question of disestablishment, having been asked, he said, to define his position on the subject. This was not a question of putting the Church up, but of putting it down, and probably few persons would think of now establishing a Church of England if it did not exist. If he believed that the connection between Church and State was a national evil, his course would be plain. But though he was brought up among those who held that belief, and could sympathise with the earnestness of those who do hold it, he could only consider whether the attempt to abolish the State Church as it stands would do more harm than good. He could not disregard difficulties which he thought some of his constituents underrated:—

After all, the Church has many friends. (Hear, hear.) There are not a few who believe that there ought to be a national recognition of religion quite as strongly as some of you believe that there ought not. (Cheers.) Whether such national recognition be or be not right in itself, there is no doubt that it has existed so long as England has been a nation; nor will the State Church be disestablished without a convulsion in the State such as we have not seen in our time. (Cheers.) And, as regards disestablishment, I should be sorry to have to choose between the dangers of leaving the English Church so rich, so strong, and yet so uncontrolled—as it would be if disendowed upon the same conditions as the Irish Church—and the difficulties, to say nothing of the rights and wrongs, of depriving it of property and of corporate capacity as is proposed in the plan lately issued by the Liberation Society. (Cheers.) But, as I said, I do not dwell upon the difficulties. Bradford men are accustomed to deal with difficulties. They will not, I know, weigh much with you; nor, to speak the truth, would they overwhelm me if I was clear about the consequences. If I was sure about these consequences, I would set to work to meet the difficulties, and call upon you to try to help me to overcome them. (Cheers.) Well, in one short evening I cannot attempt to describe to you all these consequences, or even to mention them; they would be so many and so important that Old England would become New England. (Cheers.) Some of them, I doubt not, would be for good; others, in my opinion, would be for evil. In all these possibilities of change we have to strike as well as we can in our minds the balance between good and evil. But let me say a few words upon what I believe will be one result, and the chief result. In disestablishing the National Church you would destroy the parochial system. What do I mean by the parochial system? Simply this, that at this moment there is no place in England, no country parish however secluded, no back-slum in any city however squalid, in which there is not a minister of the Church—that is, a State servant whose business it is to care for the highest good of every man, woman, and child in this parish and in these streets. Now, I am not prepared to ask the State to dismiss these servants. (Cheers.) Not only at present is it their business thus to care for their parishioners, but these parishioners know it is their business. There is not a man or woman among them, however poor or degraded, who, when sick or sorrowful or sore beset by the troubles of this life, has not a right to go to this parish clergyman and to ask him, "What have you to tell me about that better life which is to come?" (Cheers.) Now, I am not prepared to take this right from these men and women, and I am all the less prepared to do so because I know that vast numbers of the dwellers in these cottage hovels, in these city cellars, go neither to the parish church nor to any church or chapel; but they know, and I wish them to continue to know, that they may ask for the religious help of this minister of religion, not because they are members of this or that congregation, but simply because they are Englishmen. (Cheers.) I know what many of you will feel—that in this description of our parochial system I am led away by imaginations and hopes, and you will remind me of realities and facts. You will say, "This is your ideal of what parsons ought to be; what are they?" Well, I grant it is an ideal. I grant that there are shortcomings; I grant that it is not fully realised. (Hear, hear.) But with all the shortcomings—with all the follies and worse than follies of many individuals, I believe that, as a body, the clergy of the Church of England do so far realise this ideal as to be an influence of great good. (Cheers.) I shall be told that influence will remain—(Hear, hear)—if they be good men, they will still try to do good to their neighbours. (Hear, hear.) But what would surely, though perhaps slowly, happen would, I believe, be this—that the clergy of the disestablished Church would more and more feel that they had to do only with the congregations who appoint them and pay them. (Cheers.) Well, then, for this destruction of

the parochial system, for this chief result of disestablishment, I, for one, am not prepared to be responsible. (Cheers.) It is not a result in order to attain which I would try to overcome the difficulties to which I have alluded, or for which I would join a movement which would stay all other movements, and so possess the public mind as to make reforms which I have at heart hopeless of attainment—at any rate, during my time. (Cheers.) In this England of ours, in the government of which you and I have a share—you as electors. I as your member—there are so many influences for evil that I dare not destroy this influence for good.

If the country owed a great debt to the labours and virtues of the clergy of other denominations, which could hardly be overrated, he would maintain that the influence of the ministers of the National Church must, by the fact that they were such ministers, be a wide and powerful influence; and as this wide and powerful influence was generally used for good, he was not willing as circumstances stood to dispense with it. But he did not think they ought to obtrude their services on anyone, and was willing to admit that if all the population or even a large majority of the population belonged to other religious communions, this argument for continuing the Establishment would lose much of its force. Some of the clergy were tempted to display an illiberal unchristian spirit, but it could not be charged upon the Church as a body. But the Established Church might become an influence for evil.

If the Ritualist party become strong enough to rule the Church—a cry of "They are already!"—if, instead of being a vehement but small minority, they become the majority, I should consider that circumstances had so changed. (Cheers.) I do not think it is a question with them solely of rites and ceremonies, of positions and vestments, nor, if it were solely such a question, should I concern myself about it. These rites and ceremonies are to them symbols of doctrines, erroneous, I believe, but by them most earnestly felt. By Ritualism they and I mean Sacerdotalism—(Hear, hear)—a long word, but a word which the English people would quickly understand. (Cheers.) If ever it comes to pass that the clergy of the Established Church, or even a large majority of those State servants, should suppose that, by reason of their office, they are masters of men's consciences or have a right to thrust themselves between God and their fellow men, I would do what I could to dismiss them from the service of their country. (Loud cheers.) I would as little sanction a sacerdotal State Church as I would the reunion of the State with Romanism. (Cheers.) Again, there might be another change of circumstances. I will not attempt to go into religious statistics or to enter into the comparative numbers of the Christian communions throughout the kingdom. But I think no one will deny that the large majority of Englishmen are not antagonistic to the Church, though they may be apathetic in regard to it. But, should the time come when the majority of Englishmen show that they disbelieve in the doctrines of the Church of England, or that they dislike its ritual, I should admit that it would be no longer expedient or just to continue its connection with the State. (Cheers.) Both these possibilities of change apply rather to my view of the Church as from without. But the circumstances of the Church may be also changed from within by its own members of clergy. Not only the ritual, but the doctrines of the Church were settled 300 years ago. There has been progress in thought ever since. Earnest Churchmen may, by very reason of their earnestness, be unable to express their faith in the form that was fixed at the time of the Reformation; and then the fact to which I alluded a short time ago in this hall, that they would have to ask the House of Commons to find them a new form—that is, in practical language, to reform the Prayer-Book—and this other fact that the House of Commons is a body ill-suited to perform this duty, may be found to constitute an internal danger which the Church cannot surmount. (Hear, hear.) But these are but the possibilities of the future. I have to deal with the present; and deeply as I deplore my disagreement on this matter with some of my friends, I feel it my duty to say that I am not prepared to vote for a motion for either the disestablishment or disendowment of the Church of England. (Cheers.)

As to the Scotch Church, if its disestablishment became a real Parliamentary question, he thought it ought to be decided as a Scotch question and upon Scotch principles, and upon consideration of Scotch views and interests. He would not destroy the Scotch Church in order more easily to attack the English Church, nor did he think that the Scotch Church ought to be maintained as an outwork of the English Church. He supposed they were all agreed that the Burials question must be settled next session. It could only be settled by the most complete acknowledgment of the right of Englishmen to bury their dead in the parish churchyards—that is, in their own graveyards—in such manner as they thought right, always supposing that public order and decency were not outraged in a graveyard any more than anywhere else. (Hear, hear.) He grieved to see the opposition of so many of the clergy to this settlement, which was helping the cause of their opponents. The right hon. gentleman went on to say:—

I have now been member for Bradford for close upon seventeen years. (Cheers.) You have returned me five times—three times without opposition, twice at the head of the poll, and the last time by a clear majority of the voters in this borough. (Cheers.) I am myself one of you. I have very many personal friends among you. (Cheers.) My private interests are bound up with your prosperity. Almost all my Parliamentary, I might say my political, associations are connected with Bradford. (Cheers.) As one of your townsmen I formed my political opinions. Any influence I may have in the House of Commons has been obtained as your member. (Cheers.) In many hard contests for what I believe to be the right; in long and weary struggles to pass measures which I hoped would do good to my country—(cheers)—and which I believe it is acknowledged have done good—(cheers)—I have had

the support of Bradford behind me. (Cheers.) I am grateful to you for your kind confidence. (Cheers.) I am proud to represent you. (Cheers.) I would indeed be loth to change you for any other constituency. It would not be with a light heart that I would leave your service. Nor, let me add—I trust without presumption—ought it to be a light matter to you to turn me off. (Cheers.) I have been told publicly and privately, and by not a few persons, that upon what I should say this evening upon the relations between Church and State depends whether an attempt should be made to prevent my return at the next election, and made by some of my constituents who agree with me on most other matters. You have heard what I have had to say on these relations. I have made my views and position as clear as I could make them. I know there are some of you I cannot have satisfied; but will the more ardent advocates of disestablishment allow me to put the question as between them and me in the form in which I think it ought to be put? To my mind the question is this—not whether they and I agree in wishing to abolish the State Church, but whether, seeing that they, as I believe is the case, agree with me on almost all other questions, either as relates to Imperial or domestic affairs—many of them questions of immediate practical importance—seeing, also, that this disestablishment question, though an intensely important, is as yet a speculative question, seeing that they do not themselves expect it to come up for decision either in this or in the next Parliament, will they, then, by reason of this disagreement refuse me their support? ("No, no.") I do not ask them to decide this question in my favour—I only ask them to put it fairly to themselves. But, however they decide, let me say this—not to them only, but to you all, to all my constituents, whether they voted for or against me at the last election or will vote for or against me at the next election—that neither on this disestablishment question nor on any other political question am I one of those who wait to see which side will be the strongest. (Cheers.) If I agreed with the assailants of the Church, I would not wait till they became strong, I would join them while they are weak. (Cheers.) As in other causes for which I have cared, the abolition of Slavery, Parliamentary reform, education—(cheers)—justice to Ireland, good government of India, union with our colonies, friendly relations with America, our duty to Europe—(cheers)—I would not wait for public opinion to be formed; I would try myself to help to form it. (Cheers.) I have been told, and not unkindly told, that there are politicians who act and administer, and that there are others who think and oblige these administrators to realise their thoughts, and that the first-mentioned class are the practical politicians, and that I belong to this class, and should not therefore be so careful about my thoughts or so scrupulous about my opinions. Well, I do aspire to be a practical politician but not such a practical politician as this. My definition of a practical politician is not a man who servilely does what other men think ought to be done, but a man who, having first made up his mind what ought to be done, then considers what can be done, and tries to do it, and who also, if he thinks a thing ought not to be done, refuses to do it. (Cheers.) There are still many works, not easy to do, which both you and I think ought to be done; it is for you to consider whether in the future, as in the past, we shall work together in doing them.

The right hon. gentleman sat down amid loud and continued cheers.

The following resolution, moved by Mr. Alderman West, was adopted by the meeting amid great cheering; about a dozen hands, however, were held up against it:—

That this meeting hereby thanks the Right Hon. W. E. Forster, M.P., for his address, acknowledges his distinguished services in the past, and expresses its confidence that he will in the future do good service to his country and to the Liberal party.

A vote of thanks to the Chairman terminated the proceedings.

(From the Echo.)

Mr. Forster in his speech at Bradford on Saturday exhibited an amount of courage rarely seen in members who represent large and popular constituencies. Bradford is one of the most Radical boroughs in the kingdom, and a majority of its electors are of opinion that the Church should be separated from the State. In this belief they more than once returned Mr. Edward Miall, the father and most prominent exponent of the Liberation Society, to Parliament, as Mr. Forster's colleague. But Mr. Forster valiantly told his constituency at a public meeting on Saturday, amid demonstrations of dissent, that he should not vote for disestablishment, even if it severed his connection with the borough. This was a rare exemplification of courage, and it is a proof of the depth of the conviction of the speaker. Whether Mr. Forster will alienate a sufficient number of his supporters by this declaration to defeat his return at the next election time will tell. Possibly he will lose support in one direction and gain support in another, as he did at the last election in relation to education. On that occasion Mr. Forster managed to secure a large amount of Conservative sympathy, and having secured it once he may calculate on securing it again. But Mr. Forster has by this expression of policy sacrificed more than local electoral co-operation; he has rendered it impossible for him to become the leader of the Liberal party in the House of Commons, should a vacancy occur. He was once nominated as such with a fair prospect of success. Men who become Parliamentary leaders don't go out of the way to alienate Parliamentary support, Mr. Forster has publicly and conspicuously separated himself, on one of the great questions of the day, which may before long become a burning question, from a large section of the Liberal party, in and out of the House of Commons. In this he has no doubt acted conscientiously, as he has most assuredly acted with boldness. But Mr. Forster does not possess a monopoly of conscience. Others, both

amongst his supporters at Bradford and his friends in Parliament, who believe that the Church should be separated from the State, are equally conscientious and equally bold; and as he says he cannot go with them, they, in all probability, will say they cannot go with him, and so there will be alienation, division, and weakness. This is not the first time Mr. Forster has been the means of dividing and weakening the Liberal party; and probably a vast majority of that party will now congratulate itself that he was not chosen leader in preference to Lord Hartington. When in Scotland, Lord Hartington stated that he would neither encourage nor discourage agitation in favour of disestablishment, but leave it to time and the evolution of opinion. He thought that what was best for the nation, the nation would at the proper time do. Mr. Forster, on the other hand, springs into the arena, and utters his convictions in the teeth of his constituents. In fact, he apparently goes out of his way to challenge a verdict. This may be courage, but it is not, under the circumstances, statesmanship.

THE DUKE OF ARGYLL ON DISESTABLISHMENT.

(From the Scotsman.)

Unless the Duke is prepared, which he apparently is not, to submit to whatever practical applications of the Free Church doctrine of "spiritual independence" might arise, his twice-repeated engagement to promote legislation for enabling Free Churchmen to hold their opinion within the Establishment is of no value for his purpose, and its only use is, when taken in conjunction with recent demonstrations of Dr. Begg and Phin, to indicate that additional Scotch Church legislation is in the wind, and will require careful watching by everybody.

The Duke is not more successful in his attempt to convince the "seceding Churches" that the patronage legislation was not "sectarian" in its aim, but contemplated "the whole Presbyterian people." Their benefit, he declares, "was its primary object," and he "admits that all legislative action on behalf of Established Churches ought, if possible, to have regard to the opinions, and even the tendencies of opinion, among those who have been led to separate or to stand aloof." Why, then, does the Duke ascribe sinister and tortuous aims to Mr. Gladstone and others who, at the time of passing the Patronage Abolition Act, wished to inquire from "the whole Presbyterian people" themselves what their "opinions and tendencies of opinion" were, and why does he commend the policy which refused such inquiry? But the "seceding Churches" are not the only parties who came in for the duke's attentions. The "Secularist," as he calls him, engrosses a large portion of his space. Manifestly the duke does not like the "Secularist," and the latter has not a good time of it in the duke's pages. "Coarse Secularism" and that "secular Liberalism which hates every church alike" illustrate the way in which the duke speaks of him. This is rather hard upon the poor "Secularist," who is often quite as religious a man as the duke himself, although he may not be always advertising his superiority to a world lying in wickedness, and whose only peculiarity may be that of thinking that it would be better for religion were its diffusion exclusively in the hands of admittedly religious people. The "Secularist's" crime in this case consists in having contended that the transference of the nomination of ministers from the patron who represented something outside the Church, and took no sectarian test, to a body which is bound by a strict sectarian test, was in its degree a narrow and denationalising measure, and that if, on this side of it, the Church was to be kept national, the true substitute for the patron was the parish. The duke fires up here at the "coarse secularism of the ratepaying franchise," that would have "ministers of the Gospel to be elected as men elect a chief-constable or an inspector of nuisances." The "inspector of nuisances" is not a new hit of the duke's, although on the present occasion he has matched him with the "chief-constable," and one is at a loss to know why he should turn up his nose so scornfully at those two useful officers. If dealing with drains and disorder be common and unclean, what shall be said of dealing with sin and selfishness? To be consistent in his disdain of chief-constables and inspectors of nuisances, he ought to forbid all electors of such functionaries to participate in electing ministers of the Gospel, and vice versa. But in any case, when a "minister of the Gospel" happens to be also a national official, why should he be above being chosen by a national constituency?

(From the North British Daily Mail.)

We would venture to remind the Duke of Argyll that the stronger the case of advantage which he has been able to make out for the Established Church, as the result of the Act of 1874, the greater difficulty will he have in proving that that Church is entitled to a monopoly of the endowments of Establishment. The bargain, as was lately pointed out in the Times, is clearly one-sided. The reciprocity is all one way. If the Established Church is now, to quote the Duke of Argyll's words, as free as any Church in the world, perhaps a great deal more free than many which are purely voluntary in every kind of action which is requisite for the functions for which all Churches exist, by what possible shadow of title can the Church of much less than half the people of Scot-

land claim the exclusive right to endowments amounting to something like £300,000 a-year? The position which has very recently been taken up by the clergy at Inverness that the very theory of Voluntarism is a denial of the duty of nations and their rulers, is simply a revival of an old and familiar fallacy which we thought long since had been buried in the limbo of forgotten things. So long as it was possible that any Church should be in any real sense of the term the Church of the nation, so long it was not only a logical but even a noble conception that such a Church should be supported in and by the nation, but as soon as a Church becomes only one of several, it then becomes impossible for the State to select any one Church as the sole guardian of truth for the people and sole recipient of its bounty. There is, in fact, no *via media* between concurrent endowments and disestablishment, and the whole current of modern thought has now definitely determined that the latter is the true solution of the problem. The Duke of Argyll admits that it is no question at all, but an obvious fact, that when a great majority of the population have come to be hostile to an Established Church, they will, if they are so minded, be able to effect its overthrow. Scotland has before her not only the great precedent of the disestablishment of the Irish Church, but she has also for many years seen in her midst what voluntarism can do to supply the place of State endowment. Her Liberalism is at the present time far firmer and broader than that of any part of the United Kingdom. Let her treat the question of her own Church in this spirit; let her declare by her representatives that the present state of religious inequality is an injustice which should no longer be permitted to exist, and the result of her determination cannot long be doubtful.

(From the Liverpool Daily Post.)

No Church is national which limits its rights of membership within any line which the State does not fix. Besides, on the Duke's own showing, the late Act extended the right of voting from communicants to "adherents"—a very vague definition—and we should be surprised to learn that this recognition of mere attendants on the services (which has the duke's full approval) is in accordance with the constitution and traditions of the Church as spiritually established and declared. What the friends of Establishment ought to aim at is to prove or find a national basis for the Church which enjoys State privileges. If they do not discover this they are defenceless. The Duke of Argyll seems to think he has proved something when he has shown that the Scotch Kirk is better able than the English Church to reform itself. All that this means is that one of the two great sects of Scotland enjoys State funds, and yet is no more subject to State control than the other great sect which pays its own expenses. This is a situation of which no considerable English statesman could be got to approve. In Scotland it seems the claim is that (the Church)—that is, a sect so called—shall enjoy State property, and be so maintained without the nation being entitled even to compel it to take in the other half of the nation, though, as the Duke of Argyll admits, there are no theological differences between them that are visible to the naked eye. Who can wonder that, under such circumstances, the Free Church is swallowing its anti-Voluntary scruples, and going for disestablishment, which is the only solution?

DR. PARKER ON DISESTABLISHMENT.

(From the Contemporary Review.)

Dr. Parker has been delivering, upon a certain point in the morality of Dissenting propagandism, an address which has puzzled me, and seems bound to puzzle clear-headed people. The point is that of association, more or less direct, with irreligious persons—I presume, the right word would be un-Christian—for the purpose of liberating religion from State control. Of course it is easy to understand, and obvious to justify, a devout Christian who will not work upon the same platform with a man who, to quote the phrase of a speaker who came after Dr. Parker, "makes mouths" when Christianity is mentioned. The devout Christian cannot prevent the "iconoclast" (Dr. Parker, in using this word, pointed probably to Mr. Bradlaugh, who for a long time lectured and wrote under that name) from voting on the same side, whatever be his reasons; but he may logically say, *non tali auxilio*—so far as personal associations go. The Liberation Society might, no doubt, have refused a bequest of 10,000*l.* if the late Mr. Mill or the late Mr. Austin had made it to them. But would they? Or ought they? Was Allen, the Quaker—a Christian, of course—wrong in employing in his journal the pen of James Mill against slavery? These are not easy questions. Of course there have always been two classes of Nonconformists; first, those who have simply said, "We would join the National Church, if its creed, polity, and ritual suited us"; and, secondly, those who have said, "We will have neither part nor lot in your National Church, because religion is no function of Government, and cannot be made one without corruption and persecution." These are, in my opinion, the only logical Dissenters. But let Dr. Parker take which side he will—he appears to take the first—his six points and his speech are illogically tied together. His sixth point is as follows:—"6. That the Disestablishment of the Church of England would be a national calamity unless it can be clearly shown that the religious work which it is

doing can be better done without Establishment than with it."

It is quite clear that the man who holds this proposition is not a "political" Dissenter, but I think it equally clear that he cannot hold his ground consistently with an absolute reasoned faith in religion as Divine, in a sense not to be distinguished from miraculous. The Dissenters whom it has been my lot to know most of—men of the stamp, for example, of the late John Howard Hinton—would say, as I say myself, without a shadow of reserve:—"We have not the slightest business with what would happen if the Established Church were disestablished, and have no earthly means of discovering it. We have, indeed, no doubt that religion would be a great deal better for that event, but our assurance is founded, in the first instance, not upon any consideration of what can be shown as matter of fact, but upon the nature of the case."

But, apart from this—and fully aware that the old-fashioned Dissenter of this type is rapidly passing away into the order of troglodytes—I, who am not ashamed to be a troglodyte, must still ask how Dr. Parker's general position is to be made logical and workable, if its exclusions are to extend beyond the point of personal fellowship. Professor F. W. Newman is a pure theist. So is Miss Cobbe. Assuming them to be opposed to Church establishment in every form, would Dr. Parker refuse to work with them? If not, where is the line to be drawn? Supposing—a wild supposition—that Mr. Matthew Arnold were to present himself in a white sheet as an opponent of all Church Establishments, should he be excluded from the platform of the Liberation Society? In fine, what ground should there be for excluding any man who should maintain that the interference of the State with religion is injurious to it, whatever be the religion—that the spiritual interests of man must be left alone by the policeman?

It appears quite plain to me that, if Dr. Parker is right, the Liberationists ought at once to split into at least two bands. One of these bands would be composed of those who hold, as I do, that the interference of the State with religion in church, in school, in chamber, is in the first instance a violation of civil freedom. If such an organisation had to choose between interfering on behalf of a Christian sent to prison for non-payment of Church-rates, and an atheist sent to prison for "making mouths" at Christianity, I can conceive that the Christian would come in for help first, but the claim of the atheist would be equally clear. That is the way I have always read the logic of Dissent. I have always refrained from actively attacking the Church of England, and would never disestablish it by a bare majority; but, after incessant study of the question, I have never been able to find a flaw in the Nonconformist position as I have now put it.

THE LIVING OF BARCOMBE.

"Plain Dealer" writes as follows in the Surrey Comet on the appointment of Canon Garbett to the Crown living of Barcombe, Sussex, which has been referred to in the newspaper paragraph headed "A Hard Case":—

When, at the meeting to present testimonials to Canon Garbett, on his leaving Surbiton, the chairman said that what was the loss of the congregation at Christ Church would be others' gain, he clearly could not have had in his "mind's eye" the reverend gentleman whose place Mr. Garbett is about to take.

Sir, there must have been other hearts than mine which were touched by the story, briefly told in your last number, of the leave-taking of the Rev. A. Allen, who, "owing to the absence of the rector for nearly a quarter of a century, has had sole charge of the parish of Barcombe during that long period." "The answer to the question, 'Why are you going away?' was," he said, "short and not very sweet. He was going because he could not help it!" And then, while gracefully expressing a magnanimous hope that the new rector would be most heartily received, he intimated that the appointment had been made before the Lord Chancellor had had time to consider the claims which had been advanced on his (the curate's) behalf.

Although by no means a novelty, what an instructive light does this incident throw on the character and working of a national Church! For

1. Here is an income of between 700*l.* and 800*l.* [according to the Clergy List, but 960*l.* according to the Clergy Directory] a-year, drawn from national sources, expended on a rural parish containing not more than about a thousand inhabitants; while there are clergymen of town parishes, with ten or twenty times that population, the incumbents of which do not receive half the income of an obscure rectory, the very name of which was, I venture to say, unknown in Surbiton till it was bestowed on the deservedly popular vicar of Christ Church.

2. Of this income, it may be fairly assumed, the greater part has for about a quarter of a century gone into the pockets of an absentee rector, who has received the proceeds of his "freehold" as a landlord receives his rents, and has consigned the parishioners—for whose benefit the endowment exists—to a curate, who has, doubtless, received curate's pay.

3. When the "living" becomes vacant, this curate is sent adrift, with less consideration than that received by many an old horse, who is turned into a paddock for the rest of his life. Without waiting to consider his possible claims to be appointed, the legal, as he had long been the real, rector of the parish, an evangelical Lord Chancellor at once gives the "living" to a clergyman of his party in the Church. He describes the appointment as one of God's providential arrangements for the benefit of his servants; while one of his churchwardens extols "the thoughtful kindness and discriminating judgment of Lord Chancellor Cairns," which, while it allows comparative rest to the popular canon, displaces and sorely disappoints the unknown and friendless curate.

The whole thing smacks of a worldliness which ought to be foreign to a church; but which, from the very necessity of the case, is thoroughly characteristic of an Establishment. And I am afraid that so long as Evangelical clergymen can share in these convenient personal arrangements—convenient, that is, to those who profit by them—the Evangelical party will continue to afford, as they now unquestionably do, moral support to the Ritualistic and Rationalistic sections of the Establishment, whose beliefs and practices they professedly deplore, as well as repudiate.

ECCLESIASTICAL ITEMS.

The Dean of Gloucester has intimated the withdrawal of his name from the list of subscribers to the S.P.C.K.

The Government of Madrid have addressed a circular to the governors of the provinces of Spain, prohibiting the sale of Bibles, &c., by colporteurs.

GONE OVER TO ROME.—The *Tablet* announces that the Rev. Douglas Hope, of Christ Church, Oxon (nephew of the late J. Hope Scott, Esq.), and the Rev. J. B. White, of Pembroke College, Oxon, both curates of the (Ritualistic) Church of St. John the Divine, Kennington, have been received into the Roman Catholic Church, at the Church of the Redemptionist Fathers at Clapham.

REREDOS IN CHURCHES.—Dr. Tristram, Chancellor of the Diocese of London, has refused to grant a faculty for a reredos in the Church of St. Ethelburga. The application had been made by the incumbent, the Rev. J. M. Rodwell. The reredos contained representations of various scenes in the life of Christ, and the Chancellor appears to have had some difficulty in making up his mind that it was not a thing which a congregation of Christians ought to be permitted to look upon. Bishop Jackson was, however, of opinion that the reredos ought not to be allowed, and the Chancellor acted on his opinion.

THE "TIMES" AND DISESTABLISHMENT IN SCOTLAND.—So important—in spite of the Duke of Argyll's article in the *Contemporary* on "Disestablishment"—do the conductors of the *Times* consider the position of the Church of Scotland that they are reported to be contemplating sending a special commissioner in the beginning of 1878 to collect reliable statistics and other facts relating to its various ecclesiastical organisations in Scotland. Hitherto it has been found impossible to say anything positive about the comparative strength of the Church and of its Dissenting rivals; and all that can be done is to hit the more or less happy mean between partisan pamphlets.—*Weekly Review*.

FATHER CURCI'S BOOK.—The review *La Nuova Antologia* contains an article from the pen of Signor Bonghi, criticising the work just published by Father Curci, the ex-Jesuit. Signor Bonghi combats the proposition that a Concordat should be concluded with the Church. He maintains that the Clericals must observe the laws of the State, and says the accomplishment of their duties will suffice to secure for them the defence of their rights. There is a great division of opinion at the Vatican about putting Father Curci's book into the Index, as containing nothing about morals and only dealing with the question of the temporal power. The Pope is undecided.

THE PROPOSED ROMISH HIERARCHY IN SCOTLAND.—A telegram from Rome says that Cardinals Manning and Pacci had audiences of the Pope in the private library on Friday, and Cardinal Howard and Bishop Strat on Saturday. His Holiness, according to them, conversed at great length on the subject of the Scottish Hierarchy. According to this telegram it is not true that difficulties have arisen respecting its restoration, and that Cardinal Manning was authorised to treat upon this question with the English Government. At an influential meeting of Protestant Associations of Scotland, held on Monday in Edinburgh, Mr. Ferguson, of Kilmundy, presiding, it was agreed to offer all possible resistance to the establishment of the Roman Hierarchy in Scotland, to put the law in force against those assuming illegal titles, and to prosecute any publisher or printer who might make them public.

THE BISHOPS AND RITUALISM.—It is said that the ornaments in St. Alban's Church (Mr. Mackonochie's) including the image of the Virgin, to which the Bishop of London objects, having been in the church over three years, the Bishop has no power to order their removal. A motion issued by the Bishop of Gloucester and Bristol was served on Friday upon the Rev. A. H. Ward, the warden of St. Raphael's, Bristol. It requires Mr. Ward at once to desist from the use of vestments, the use of lighted candles at the holy communion, unless when needed to give light; the ceremonial mixing of water with wine, and the administration of it when so mixed at the holy communion, the use of incense before Divine service or during the holy communion, so as to be in any way subsidiary thereto, and from various other specified practices. The Rev. A. H. Ward defies his bishop. On Sunday, the first Sunday since the bishop's motion was served upon the rev. gentleman, the church services remained unaltered. Incense, lights, and vestments were freely used as before.

EVANGELICAL DIFFERENCES.—The question of unity in the Established Church, to which we lately adverted, continues to excite some controversy among Evangelical clergymen. The Rev. Mr. Billing takes the side of Canon Ryle. On the other hand, the Rev. S. A. Walker, of Bristol, condemns this theory. He argues in the *Record* that, as there can be no real unity but in the truth, and by the

harmonising power of the Holy Ghost, they have no warrant in Scripture to make membership in the Church of England a bond of genuine union. Jesus Christ said the union was to be between His disciples, and He spoke of no other. "My complaint against Canon Ryle's letter is (says Mr. Walker) that it proposes an unscriptural bond of union, namely, national Churchmanship, and that it admits to Christian union men unsound in the faith, condoning their unsoundness because they are members of the national Church, of which national Church Mr. Billing says that it is a true branch of the Church of Christ, which I do not believe is strictly true of any mixed community such as the Church of England is." "I yield to no man (adds Mr. Walker) in attachment to the Church of England as an exponent of Reformation principles, and I esteem and love all true Churchmen who are loyal to those principles. With them I am united already by the closest and holiest ties, even by our common interest in Christ, whose instrument the Church is; but then I am invited to union with men whose primary recommendation is that they are Churchmen, and when I find that they are treated to a large measure of indulgence in deviating from the truth on one side or the other, simply on that ground, I must not only hesitate to accept the invitation myself, but I am bound to warn my brethren in the Church against what I believe to be a mistake so fatal as to encourage the growth of every heresy within the Church, and to neutralise to a great extent the Christian testimony of the men who commit it. Moreover, I cannot see how God's blessing can be looked for on such a compromise with error."

THE BISHOP OF EXETER AND THE CONFESSIONAL.—Some correspondence has passed between the Bishop of Exeter and Captain Tolcher, a parishioner of Plympton, where it is alleged that during a recent "mission" the practice of auricular confession was advocated both in sermons and books. Respecting one of the latter the Bishop observes:—"I have no doubt that the teaching therein contained is not authorised by the Church. The Church presses on every man the duty of making his own peace with God by our Lord Jesus Christ, and offers the aid of the minister to those who cannot quiet their own consciences. The book inverts this order, and thus changes entirely the nature of the exhortation. The book tacitly assumes that the way to obtain forgiveness through the absolution pronounced by a priest after confession to him, for which the Prayer-book gives no authority whatever. But while it is clear that the teaching is not authorised, I am unable to say that it is not tolerated. The Church leaves a wide margin to her ministers, and they are allowed, within certain wide limits, to press upon the people what they conscientiously believe to be true and expedient. It is for the people to judge for themselves whether they will accept what is said by any minister. They have the formularies of the Church in their hands. Those formularies are in English, and are open to all. People can easily distinguish what a minister says by the Church's authority and what is only their own opinion, and they are bound to exercise their own judgments and to accept only what their own consciences confirm. It is quite possible to acknowledge the good which conscientious ministers may do, and to accept as much of what they say as their own consciences agree to, and yet to perceive that they are entirely mistaken in various particulars of their teaching, and to put all such mistakes aside accordingly. The freedom thus given their ministers and people may sometimes cause pain and sometimes perplexity, and I cannot deny that I am much grieved that the mission at Plympton St. Mary should have been marred by this unauthorised and in some respects mischievous teaching; but large toleration is a wise course, and more is gained by encouraging independent judgment than by over-careful restraint. This toleration, of course, has limits, and when these limits are passed coercion becomes necessary."

A NARROW-MINDED BISHOP.—Mr. Thorold, who, as the Evangelical vicar of St. Pancras, was credited with some good feeling towards Nonconformists, seems, now he is Bishop of Rochester, to show his brotherly love to them after an Episcopal, rather than a Christian, fashion. He is eager to let it be known that a clergyman cannot attend a benefit society's meeting if it should happen to be held in a Nonconformist Chapel. A letter was addressed to his lordship, calling attention to an extract from a South London paper, from which it appeared that the Rev. John Hall, vicar of St. Philip's, Battersea, intended to take part in an inaugural meeting of the Shaftesbury Club and Institute, to be held in a Primitive Methodist Chapel. At once, and without taking the pains to ascertain whether even the report was correct, his lordship administered a sharp rebuke to the offending vicar. He expresses his "regret at the error of judgment of which you have been guilty in this matter," impertinently remonstrates against the meeting of such an institution "on any but neutral grounds," and adds, "Your being present at it in a Nonconformist place of worship cannot but vex many of your fellow-Churchmen in the neighbourhood, who do not understand that you mean it merely as out of neighbourliness, and who will regard it as the expression of a sentiment—which I am convinced you would disown—that it is of no great consequence to what religious communion we belong, if only we are lovers of the Gospel." Mr. Hall's reply presents his lordship in a very ridiculous position. The bishop had been put to unnecessary trouble through "the meddlesomeness

of a silly boy, whose vanity has made him presumptuous," and the admonition was needless, inasmuch as Mr. Hall was not present at the meeting and had not consented to go to it. He avows, however, that he would not have thought any difficulty would arise about the place where the meeting was held, as two neighbouring clergymen, Canon Erskine Clarke and the Rev. Aubrey Price, had been to meetings and given addresses in Nonconformist places of worship. If Bishop Thorold intends to be the censor of his clergy for courtesies of this character we hope he may have plenty of work to do; but we wonder whether he is as zealous in remonstrating with the Ritualist clergy in his diocese who defy law and bishop too? Perhaps it is just as well that we should have had this sample of what Evangelicals who talk so smoothly of their "dear Dissenting brethren" are likely to be upon their promotion to ecclesiastical dignities. We suspect there is not much to choose between the intolerance or the folly of an Evangelical and a High-Church bishop.—*Freeman*.

ECCLESIASTICAL SNOBBISHNESS.—In an article on disestablishment which appeared a day or two ago in the *Pall Mall Gazette*, the writer insultingly assumes that Dissenters who are labouring for the attainment of religious equality are actuated by no higher motives than those of social jealousy and envy. "That the sense of a status lower than that of their Church-going neighbours oppresses the Dissenting laity, that a far keener sense of subordination to the Church of England parson exercises the Dissenting minister," is, according to this superfine critic, "not for a moment to be questioned." This is by no means a new utterance of snobbery. We have been familiar with it for years. It always seems very odd to us, however, if Dissenting ministers are chafing under any such sense of social inferiority, that they do not desert their standards and seek ordination at the hands of the Church Bishops. One does hear now and again of such a case of desertion, and we all know with what unfeigned delight the Church welcomes any stray new-comer of the kind; but if the *Pall Mall's* representation of the case be an accurate one, how does it happen that we do not hear of such desertions occurring constantly and regularly? We hear of nothing at all of the sort; a ministerial deserter from the ranks of Dissent is, in fact, a far greater rarity than clerical deserters from the Church of England to the Church of Rome. That weak-kneed Dissenting laymen are attracted now and again within the pale of the fashionable Church, is what nobody denies; but what Dissent loses in this way is more than counterbalanced by the accessions which result from the growth of religious earnestness among the great body of the people, and the widening diffusion of intelligence and a spirit of inquiry with respect to the past history and present political status of the Establishment. Accordingly, the net result of desertions and of accessions at the present moment is, that Dissent includes half the nation within its ranks—a grand result surely when it is remembered that it is that half which, by the very facts of the case voluntarily sustains the whole expense of building its own places of worship, maintaining its own religious ordinances, and sustaining its own ministers. Desertions or no desertions, however, what we are chiefly concerned to do just now is, to rebuke and repel the vulgar and low-thoughted assumption that Dissent is animated simply by a spirit of envy and jealousy with regard to the social status of the Church clergy and laity. Only a thorough snob could be actuated by such a spirit, and only a thorough snob could impute such a spirit to others. Envy and jealousy, hatred and malice have wrought a great amount of evil and mischief in this world, but we know not that they have ever achieved any result which could be called either great, or good, or glorious. The history of English Dissent is simply the history of a prolonged roll of triumphant struggles on behalf of human freedom, human welfare, and human progress. Such triumphs are not won by the mean-souled specimens of the race, but by conscience-obeying, God-fearing, and faith-inspired men and women. Such are they who are to-day asking for the disestablishment of the dominant Churches of this island. They are asking for it from no small or petty motives, but on high moral, religious, and political grounds, and their ultimate success is as certain as that the sun will rise to-morrow morning.—*Sheffield Independent*.

LIVERPOOL COCOA HOUSES.—Mr. Raffles, the Liverpool stipendiary magistrate, made an interesting little speech at the opening of the twenty-eighth cocoa-room in that town on Friday. He "honestly believed" that the establishment of these places had something to do with last year's decrease of drunkenness. The cause of nine-tenths of the crimes of violence and disorder was drunkenness, and these cocoa-rooms were a step in the right direction of facing that evil. By frequenting these houses the people would acquire habits of sobriety, sobriety would lead to economy, and economy to self-respect. Mr. Clarke Aspinall, the borough coroner, held that the establishment of the cocoa-rooms afforded the most solid evidence of the real practical sympathy which existed in Liverpool between class and class. Major Greig, the head constable, also declared his opinion the company had established a most valuable institution in the town, the good result of which he had been glad to testify before the Lords' Committee on Intemperance. It was stated that the "takings" of the houses belonging to the company last week amounted to £790.

THE NONCONFORMISTS and the EASTERN QUESTION.

At a large and representative Conference of the Non-conformists of London, convened by circular, signed by Alderman William M'Arthur, M.P., Alexander M'Arthur, Esq., M.P., Rev. C. H. Spurgeon, Dr. Henry Allon, Dr. Edmond, John Kemp-Welch, Esq., Dr. W. B. Landels, Dr. A. Raleigh, G. F. White, Esq., Dr. Kennedy, Dr. Angus, Henry Wright, Esq., Rev. J. G. Rogers, and held in the Memorial Hall, on Friday, Jan. 4, 1878; Samuel Morley, Esq., M.P., in the chair:

It was unanimously RESOLVED:—

Moved by the Rev. Dr. EDMOND, seconded by HENRY WRIGHT, Esq., J.P.

"1. That in view of the early summoning of Parliament and the disquieting rumours by which it has been accompanied, of the warlike tone of a portion of the Press, and of the widespread anxiety which is disturbing the public mind and seriously affecting the trade and industry of the country, this Conference feels bound to record, in the most emphatic manner, its conviction that any departure from the neutrality hitherto observed in the war now being waged between Russia and Turkey, would be a blunder and a crime."

Moved by the Rev. H. BATCHELOR, seconded by Rev. G. S. INGRAM, supported by G. F. WHITE, Esq., D.L., J.P., and E. B. UNDERHILL, Esq., LL.D.

"2. That this Conference heartily welcomes the recent statement of the Earl of Carnarvon, sustaining its view as to the insanity of any attempt to plunge Great Britain into a conflict, for which there is not even a reasonable pretext, and which would, in fact, be undertaken in support of an effete and cruel despotism; which would be opposed to the public opinion of Europe, in which it would have the certainty of great loss and disaster, without the possibility of any real advantage, and which stands condemned by every true consideration of true national interest, as well as of Christian principle and humanity, and that it calls upon the Government to maintain the policy laid down, not only by the Colonial Secretary, in his late speech, but by other members of the Ministry in their speeches, down to the latest declaration of the Secretary for Foreign Affairs."

Moved by the Rev. Dr. RALPH, seconded by the Rev. J. P. CHOWN, supported by the Rev. Dr. ALLON.

"3. That a committee be appointed to watch the progress of events, and take such measures as may seem expedient for the purpose of securing the expression of the public opinion of Nonconformists, if circumstances should render it necessary."

Moved by WILLIAM EDWARDS, Esq., J.P., seconded by J. B. FIRTH, Esq.

"4. That these resolutions be advertised, and that a copy be forwarded to the Earl of Derby and the Right Hon. W. E. Gladstone, M.P."

(Signed) SAMUEL MORLEY, Chairman.
J. GUINNESS ROGERS, Secretary.

THE HOME MISSIONARY SOCIETY.

A SPECIAL GENERAL MEETING of the members of this Society will be held at the MEMORIAL HALL, Farringdon-street, E.C., on WEDNESDAY, the 16th day of January, 1878, at 4 o'clock, for the purpose of considering and coming to a definite decision upon a scheme for the reorganisation of this Society.

Printed copies, embodying the scheme of reorganisation, may be obtained of the undersigned.

(By order of the Committee).
J. H. WILSON, Secretary.

Memorial Hall, Farringdon-street.

NATIONAL TEMPERANCE LEAGUE.

SERMONS to YOUNG MEN will be preached on SUNDAY, January 13, at Three p.m., in the CITY TEMPLE, Holborn Viaduct, by the Rev. T. B. STEPHENSON, B.A., Governor of the Wesleyan Children's Home; and in the Evening at ST. CLEMENT DANES CHURCH, Strand, by the Rev. STENTON EARDLEY, B.A., Vicar of Emmanuel Church, Streatham Common. Service commencing at Seven p.m.

ROBERT RAE, Secretary.
337, Strand, W.C., January 1, 1878.

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All necessary information may be obtained from the undersigned, at the College, Finchley-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

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The Nonconformist.

WEDNESDAY, JANUARY 9, 1878.

THE WEEK.

THE New Year, thanks to a double-faced Government, opened, as we remarked last week, amid political anxieties and alarms. Semi-official or officious papers had given out that the object of convening Parliament before the customary period was to demand increased estimates, which, as things were, was interpreted as a resolution to inaugurate a policy of menace that might lead to war. On Friday last the country began to breathe freely, owing to the unexpected and remarkable speech of Lord Carnarvon. His lordship, in receiving a deputation of Cape merchants, went out of his way to utter some weighty and pacific words on the Eastern Question. He said that the Government had not offered to "mediate," still less to "intervene," between Russia and Turkey, but had "conveyed overtures of peace between one belligerent and another." They had received an answer, but it conveyed no affront or insult to England. While, on the one hand, he hoped this country would not lash itself "into a nervous apprehension of so-called British honour and interests," on the other he vindicated the right of England as a member of the European family to have a distinct voice in the final decision of the terms of peace. His lordship further said that the Government desired to uphold the honour and self-respect of this country, but trusted that no one was "insane enough" to desire a repetition of the Crimean war. This weighty and significant speech sent up the funds, reassured the commercial world, and was diligently explained away by the Prime Minister's organs, which it rebuked. Next day Lord Carnarvon went to Osborne and had an audience of the Queen, and on Saturday rumours were rife of Ministerial dissensions and his lordship's resignation. On Monday, however, the Secretary for the Colonies was present at a Cabinet Council, and as another meeting is to be held this day, we may conclude with the *Daily News* that, though thus far the result is satisfactory to those who desire that England should be kept out of an unjustifiable war, the crisis can hardly be said to be yet over.

Lord Carnarvon does not see any difficulty in reconciling the Russian and the English view as to ulterior negotiations, provided there is "reasonable management and moderation on each side." If hitherto there has been such moderation, why this significant note of warning? Russia having claimed the right of separate negotiation with Turkey, our Government have, it would appear, required to be a party under the Treaty of Paris, "not merely to the final settlement, but to the preliminary discussion of its terms." The Cabinet of St. Petersburg proposes first the conclusion of an armistice, and afterwards the negotiation of terms of peace. They have somewhat reluctantly surrendered their objections to an armistice, there being "certain technical questions to be discussed in the suspension of hostilities that must be settled by the military authorities." They insist, however, that England shall be a party to the final settlement of the Eastern Question, with a view to the protection of her own interests. But what are those interests as distinct from those of the other Powers of Europe? Why should we protest *in limine* against these negotiations, when Austria with her vast interests at stake does not? "Are the British Government," as the *Times* asks, "really neutral, and really resolved, like other Powers, to interfere only in case it should become necessary in the final result to protect the interests they have defined; or is our Ministry, or influential members of it, still hankering after

some kind of independent interposition in behalf of the existing order of things in the Ottoman Empire?" If not, why does the Porte insidiously ask England alone if it is justified in entering upon direct negotiations with Russia for an armistice?

Such considerations show the great value of the movement that has been taking place all over the country in favour of the maintenance of English neutrality. These remarkable and wide-spread demonstrations, in which Chambers of Commerce, public bodies of all kinds, Nonconformist churches and associations, not a few clergymen, and a few Conservative M.P.'s have taken part, have given great moral support to the peace party in the Cabinet, and done much to curb that irritating and defiant spirit which is eager to drag the nation into another Russian war. No doubt the luminous speech of Mr. Forster at Bradford, in which he ably and elaborately combated and demolished the fallacies of the war party, has greatly contributed to the present state of public feeling. We may gather from the tone of this cautious Liberal leader, as well as from the remarks of Sir Henry James and other conspicuous members of the Opposition, that the Liberal party will be prepared to give voice to the strong feeling throughout the country against any violation of our neutrality. But as Mr. Gladstone says in his letter to Mr. Chamberlain, "we know not what a day may bring forth."

A telegram from Berlin, published this morning, says that "the Russian Government, having consented to enter into negotiations for an armistice, even if preliminaries of peace are not settled beforehand, the conclusion of a truce is possible." We learn also from Pera that yesterday the Porte received a despatch from our Foreign Office recommending that application should be made to the Czar for the terms on which an armistice could be arranged, and that the Porte is strongly disposed to accept this advice.

There is but a faint prospect that the terms of the proposed armistice—which include, it is understood, the surrender of one of the Danubian fortresses—will be accepted at Constantinople. There, in consequence of serious charges made in the Turkish Parliament, and the general hostility of that assembly, the Sultan's Ministers, and even Mahmoud Damad resigned, and there seemed to be for a moment the prospect of a peace administration. But only for a moment. Mahmoud and his colleagues are again in power, but Reouf Pasha becomes Commander-in-Chief. Sulieman Pasha, who was thought to be aiming at a dictatorship, is only to command an army corps under him, and vigorous measures are being taken for the defence of Constantinople as well as Adrianople.

In the neighbourhood of the last-named city, now well fortified and defended by heavy artillery, a large army is collected. In spite of the severe weather, it may soon see active service. The movement effected by a Russian corps in crossing with incredible toil the Etropol Balkans, and thus, by a series of night advances along the mountain tracks, and down the icy slopes, turning the strong positions of Kamarli and Arab Konak, combined with the threatening position of a strong Servian force to the westward, enabled General Gourko to march upon Sofia, which was hastily evacuated by the Turks. Here the invaders found vast stores and not less than 8,000 wounded Turks, and they have now a secure base of operations south of the Balkans, and can draw their supplies partly from the neighbouring country and partly from Servia. In northern Bulgaria the armies of the Czarewitch and General Zimmermann are paralysed by the cold weather, and the scarcity of supplies, which can with difficulty be conveyed across the Danube. But that great river is now thoroughly frozen over. While the Servians

blockade, as well as they are able, both Widdin and Nish, no attempt is made to invest Rustchuk or Silistria. What the Russian forces in the field are suffering from cold, disease, and hunger is not fully revealed. But we hear of scores of soldiers perishing of cold, and of whole trains of provisions and ammunition being entombed in, and having to be dug out of, the snow.

The visionary difficulties associated with so-called British interests are, in spite of the efforts of panic-mongers, one by one disappearing. There is, for instance, the question of the free passage of the Dardanelles. If Russia has really put forward any claim to the exclusive right of a passage through those straits, it appears to have been abandoned. The Courts of Berlin and Vienna are adverse to any such pretension, unless it is to be shared by all maritime nations. But the throwing open of the Channel to and from the Black Sea would not suit the objects of the Russian Cabinet, which does not care that the ships of war of every State should have free access to the Euxine, and has therefore, according to the St. Petersburg correspondent of the *Times*, allowed its exclusive claim to drop. At present this highway is closed to the navies of Europe by the Treaty of Paris, and the impolicy of maintaining that exclusion is very ably argued in a paper signed by such eminent men as Mr. E. A. Freeman, Canon Liddon, Dr. Humphrey Sandwith, Mr. Carlyle, Mr. John Morley, Mr. Froude, and Mr. Robert Browning. They say:—

We are unable to see how the present restrictions provide any effectual guarantee against the military seizure or occupation of Constantinople. Should Russia at any time be engaged in war with one of the Great Powers, we see little likelihood either of Russia confining her fleet within the forbidden straits, or of any other Power except Great Britain attempting to maintain the prohibition by force. It appears we have created a paper condition adapted to cause much annoyance to Russia in time of peace, but offering little impediment to her in time of war. We are unable to carry our patriotism so far as to feel alarm at the prospect of the Russian fleet freely entering the Mediterranean.

If, however, Russia now prefers the present prohibition to a neutralisation of the Straits—and it must be one or the other, for her exclusive right to their navigation is not to be thought of—nothing more need be said, except that the Turcophiles have been deprived of one of their keenest weapons of attack.

These gentlemen have also just been robbed of another instrument of agitation. A few weeks ago we were told that in order to make the route to India safe it would be necessary for us somehow to get possession of Egypt, and that Parliament was summoned earlier than usual in order to ratify an arrangement for transferring the Sultan's suzerainty over that country, for which a good round sum was to be paid, so that the safety of the Suez Canal might be assured. The report may have been altogether groundless, but it was keenly discussed in France, and obtained such credit in diplomatic circles as to have elicited an inquiry from the Marquis d'Harcourt. Lord Derby has "within the last few days," says the *Observer*, informed the French Ambassador that no action in respect of Egypt is contemplated by the British Government in any eventuality that may arise. So we are not going to seize Egypt, with or without a pretext; but the champions of the Ottoman cause in this country have the satisfaction of knowing that the resources of Egypt, as well as of Turkey, and even of Tunis, to which British bondholders have looked for their dividends, are being swallowed up in the ineffectual resistance of the Turks which would have long since ceased but for the encouragement of the British Government and a section of the British people.

The annual trade circulars which have appeared during the past week refer to the war in the East, the Indian famine, and labour complications at home, as among the chief reasons why there has been no revival of commercial activity during the twelve months. But it is to be noted that the restrictions of

industrial enterprise has not been considerable, that there has been no very marked falling off of exports during the year, and that though the margin of profits in connection with our principal manufactures has been small, owing to the great fall in prices, the actual production has not seriously diminished. But the iron and coal trades are a marked exception. The paralysis which has come over these important industries has been the cause of great hardships and privation to the mining population, as well as of heavy losses to their employers, and there are no present signs of a change for the better.

Through the opportune agency of the special correspondent of the *Daily News*, the country has learnt the depth and bitterness of the distress that prevails over the mining districts of South Wales. He tells us that Merthyr and its motley population are literally fed by the great iron works. "Dowlais, Cyfarthfa, Pendarren, Pentrebach, Duffryn—of these all save Dowlais are at this time shut up, and Dowlais is not working full time. What this means to Merthyr is simply and literally starvation. It is not a new sensation for the people, for there are thousands of families who have not had a full week's food since the miners went out in January, 1873. Any money they might have put by in times of prosperity began to melt then, and its existence is now a mere tradition; and for fully three years men and women have been existing rather than living, picking up just enough to keep body and soul together." It is not, remarks the writer, "that a temporary disagreement has arisen between masters and men, but that trade is absolutely dead. The men who would work at anything on any terms cannot get work." The correspondent's detailed description of the want and misery endured by these suffering but patient workmen is terrible. He states, for instance, that in the homes of many families not even a basin or a dish could be found to obtain supplies from the soup-kitchens. These accounts have greatly moved public feeling. The benevolent contributions that have poured in have sufficed to provide a daily dinner for 2,000 of the destitute children of Merthyr. The appeals made by the senior member (Mr. Richard) and the vicar of Merthyr have been most liberally responded to, but the relief fund suffices only to touch the fringe of the calamity which has come upon that town and district. Still, it is a great thing to mitigate distress which cannot wholly be removed; and these dinners at least should be continued.

Within the next two or three weeks there will be two Parliamentary elections in Scotland. It might be thought that they would be favourable occasions for testing public opinion on the disestablishment question. At present, however, the problem is, how the Liberal cause can succeed when it has a number of rival competitors in the field against a united Tory party. Thus, for the Greenock vacancy there are two real rivals—Mr. Stewart and Mr. Currie—who are said to have agreed to allow Lord Hartington to adjudicate on their respective claims. It is now reported that both will go to the poll, which apparently means that this Radical constituency will be handed over to Sir James Fergusson, the Conservative candidate, who comes out in the interests of the Established Kirk. There is also a harum-scarum Radical in the field. Another Radical candidate is promised, and Mr. Biggar, M.P., is about to address the hapless electors of Greenock on "the policy which Ireland asks her children and friends to pursue at British elections." Perhaps in the coming fortnight the Liberals of that burgh will be able to present a united front by the choice of only one candidate, and thus vindicate the claims of Scotchmen to superior common-sense in electoral matters. The death of Lord Kinnaird, too, creates another Scotch vacancy—his brother, the well-known

Hon. Arthur Kinnaird, succeeding to the title. We hope that the city of Perth, which also has a Radical reputation, will eschew the example of Greenock. But already two Liberal candidates are spoken of, and the Tories show signs of a resolution to contest the seat. It may be that in both constituencies there will eventually be a fair contest. If not, and if throughout Scotland personal pretensions are to be now preferred to the claims of principle, then Lord Beaconsfield need not fear that early appeal to the country which he is said to desire.

THE TELEPHONE.

(Continued.)

Having given a brief description of the chief forms of telephones, we propose now to mention some of the uses to which Professor Bell's articulating telephone has been already applied. As the instrument is still further developed and perfected, fresh work will doubtless be found for it, for it has already proved successful even in unexpected directions.

The telephone is certain to be of great use between places not far apart, where special wires can be employed for it. Business men have already found it a great convenience, enabling them to send messages between their various offices, to the wharf, and so on. There is no difficulty in learning to use it, as there is in ordinary telegraphic instruments, so that we are not surprised to find that some three thousand telephones are already in actual use in the United States alone; and in many mines in California and other parts telephonic communication has been long successfully carried on. To test the limit to which articulate sounds can be conveyed, Dr. Muirhead has constructed artificial cables resembling, as nearly as possible, in their electric condition those in actual use. By this means it has been found possible to carry on conversation, every word of which was easily and distinctly heard, through a hundred to a hundred and fifty miles of this artificial cable. With greater lengths, the voice became muffled, until at last only indistinct mutterings were heard, as though the head of the speaker were under a blanket. A hundred and fifty miles appears, therefore, to be the present limit to which articulation can be conveyed on sea-lines; on land wires, where less resistance is experienced by the current, greater distances can be traversed. The longest cable actually spoken through is that between Dublin and Holyhead, whose length is sixty-seven miles; in these experiments words and songs were clearly heard at either end, but in a somewhat muffled tone of voice.

The English Post Office Department is making arrangements with a view to adopting the Bell telephone as part of its telegraph system, its manifest advantages over the instruments now in use being—its simplicity, the long and costly training needed for other instruments being thus abolished, and its comparative cheapness.

In Germany, no patent having been taken out there, the telephone is already extensively used. It has superseded the ordinary telegraph service in many instances, and is in constant use between the General Post Office and the Telegraph Office at Berlin. It was also stated, though it has been contradicted, that telephonic communication had been established between Bismarck's country residence and his office in Berlin, two hundred and thirty miles distant, by means of the ordinary telegraph-wires.

It is reported that a number of telephones are being made for experimental use in the Russian army. Should the experiments prove successful, they will doubtless become an important factor in future warfare. Generals will be able to issue secret commands without fear of detection, and newspaper correspondents may hope to send home un mutilated accounts of the battles fought—for who is to prevent a quiet conversation, even though the hearer may be a hundred miles distant?

An American professor has lately conceived the idea of using the telephone in connection with balloons, so that aeronauts need not be cut off from communication with the earth, but this has not at present been put into practice.

One of the most recent, as well as one of the most successful, uses to which the telephone has been put, is a method enabling divers to hold communication with those above ground. A small telephone is placed inside the diver's helmet, and no separate telegraph wire needs to be used, as it is found that the wire, which is coiled up inside a diver's breathing-pipe, for the purpose of withstanding the pressure of the water, answers every purpose. A telephone is attached to the upper end of this wire,

the lower end of which is connected with the telephone inside the helmet, and by this simple arrangement conversation can be easily carried on.

To miners, also, the telephone promises to prove a most useful and important instrument. Wire, cased in India-rubber, to insure the necessary insulation, being conveyed from the surface or the manager's office, to any desired point in the mine, a telephone is fixed at either end, and the apparatus is complete in a short space of time and with small expense. In one series of experiments the arrangements were all completed within fifteen minutes; conversation was then easily carried on, and a lecture on the telephone given above ground was heard by a double audience—by those in the office as well as by those underground. In another experiment the wire was purposely cut, and it was found that conversation could still be carried on when two men held the broken ends and so became a part of the conducting medium.

Mr. Hall, Government Inspector of Mines, has made an arrangement by which he hopes the telephone will be of service in regulating the ventilation of mines, many of the instruments now used for that purpose being easily tampered with. By using his anemometer this will be impossible. It consists of a delicate windmill, which, after a certain number of revolutions, sets the telephone in action, causing a click. An observer overhead can thus tell the rate at which the current of air in the mine is running by the rapidity of these clicks. The overseer can thus test, at any moment, the exact state of the ventilation in the mine.

Perhaps the most curious of Professor Bell's recent experiments is one showing the very slight connection that is needed to establish communication by the telephone. Standing on a board, with simply a blade of grass or the petal of a daisy touching his foot, he heard a musical note sung by a friend standing some distance away on a grass plot, and with whom the earth formed the only connection. On removing the daisy or blade of grass, the sound was no longer audible; showing that so small a thing had actually conveyed to him the sound vibrations.

Professor Bell has transmitted sound through the bodies of sixteen people, standing in a double row, only the first and last in each row having in their hands the ends of the telephone wire. The sounds from one instrument have been distinctly heard by five listeners stationed at as many separate receivers, and in the opposite way. Part-singing has also been successfully transmitted, each singer holding a telephone, whose wires were united at one receiving instrument. In May of last year, Professor Bell connected his instrument in Boston with a concert-hall in a town forty-three miles distant, and songs, part-singing, cornet solos, &c., were distinctly heard by an audience more than forty miles away from the performers. It has been truly said that "the invention has passed out of the region of speculation, and ingenious minds are constantly finding new work for it to do."

In all these experiments, it must be borne in mind that it is far easier to make a prolonged musical note audible to a large number, or at a great distance away from the source of sound, than to reproduce with equal clearness the quickly changing inflections of the voice in speaking. There is no doubt, however, that telephones will soon be in general use in England, though the prohibitive price that the English company, who have obtained the exclusive right of their manufacture in this country, have seen fit to place upon the instrument, will somewhat hinder its development. They are easily and simply made, however, and the various parts can be purchased separately, and when put together, a fairly good telephone is obtained at a small cost. Professor Barrett has constructed a homely little instrument, at a cost of about five-pence, by which he has been able to converse with friends at a distance of a hundred yards or more. This is his recipe—Take a wooden tooth-powder box, make a hole about the size of a half-crown piece in the lid and the bottom of the box. Cut a disc of tinned iron, a little larger than this hole, (a preserved meat tin can be made to furnish the material for this disc) and place it on the outside of the bottom of the box, fixing the cover over it. The flat side of the cover must be against the flat bottom of the box. Then place on one end of a small bar-magnet a small cotton or silk reel, winding round the reel some iron wire, whose ends are left free. One end of the magnet must now be placed as close to the disc as possible, but without touching it, and the telephone is complete. Make a similar arrangement for the other end, connect the two with wire, and words,

slowly and distinctly spoken at one end, will be clearly heard at the opposite end.

Those who are not acquainted with the telephone are likely to be at first disappointed with it. It must always be borne in mind that the sound is necessarily feeble, and the listener, in order to hear any sound at all, has, therefore, to place his ear close to the telephone, at the same time shutting out as far as possible all extraneous sounds. With Bell's telephone, it is therefore impossible for more than one listener at a time to hear what is being said at the opposite end, unless, as can be done, more than one receiving instrument is employed. The sound has also a distinctly metallic character of its own, but on becoming accustomed to this and to the curious far-away effect of the voice, all inflections, changes of tone or of voice, can be easily recognised. Not only speaking and singing, but all kinds of sound—laughter, crying, hissing, coughing, clapping of hands, cheers, &c., can be reproduced by this wonderful little instrument. As our friend *Punch* says:—

To hope for its success there's solid ground,
Since all admit its principle is sound.

Religious and Denominational News.

The Rev. W. F. Clarkson, B.A., of Lincoln, has accepted a unanimous invitation to the pastorate of the church at Edgbaston, Birmingham.

A bazaar held at Horwich (the Rev. F. G. Collier, pastor) has realised 270*l*. The Mayor of Bolton and the vicar and curate of the parish were present at the opening ceremony.

The Rev. Jonah Reeve, on retiring from his pastorate at Stowmarket, has been presented with a purse containing 500*l*. "as a grateful tribute for his faithful and efficient ministry," for nineteen years.

After a residence of nearly thirteen years the Rev. J. J. Couzens has resigned the pastorate of the church at Totnes, Devon, and has been presented with a testimonial by the church and congregation, in recognition of his long and faithful services.

The Moderator of the General Assembly of the Irish Presbyterian Church has received from the Misses Brooke (sisters of the late Mr. John Brooke, Q.C.), a donation of 1,000*l*. for the Sustentation Fund. The donors are members of the Church of Ireland.

With a view to increase the efficiency of open-air preachers, the committee of the Open-air Mission have arranged for the Rev. A. J. D. D'Orsey to give a course of lectures on the art of reading and speaking, to be delivered on four consecutive Friday evenings, commencing on the 11th inst., in the rooms of the Young Men's Christian Association, 48, Great Marlborough-street.

Declining strength has compelled the Rev. T. M. Newnes to resign the pastorate of the church at Little Hadham, Herts, after holding it for upwards of ten years. At a meeting of members of the church, seatholders and their friends, held in Ford Chapel on the 19th December, Mr. Newnes was presented with a handsome testimonial, expressive of respect for his character and work.

Mr. C. E. Lewis, M.P. for the city of London-derry, on Friday laid in Armagh the memorial-stone of a new Presbyterian church at present being erected in that city, at a cost of 10,000*l*., by the Rev. Jackson Smyth's congregation. At the ceremony the chair was occupied by the Moderator of the General Assembly of the Presbyterian Church in Ireland (the Rev. George Bellis), and there was a large assemblage. Mr. Lewis delivered an address after the ceremony.

SNOW-HILL CONGREGATIONAL CHURCH, WOLVERHAMPTON.—On New Year's Day the members of the church and congregation presented the Rev. Henry Irving with an address and a purse of gold, "as a token of esteem and love." The address states that during the two years of the present pastorate "the zeal and earnestness of the church have been quickened, the staff of church workers has been largely increased, each department of labour has been helped and strengthened, while the unity of the fellowship has been entirely retained."

MR. SPURGEON'S COLLEGE.—The annual social reunion of the students of the Pastor's College connected with the Metropolitan Tabernacle was held on Wednesday evening at the Tabernacle, Newington Butts. A large number of the past and present members of the college partook of tea together in the schoolroom, and later in the evening a meeting was held in the room above for the interchange of experiences. Mr. Spurgeon, whose reappearance on the platform after his severe illness elicited a warm greeting, explained that the object with which the Pastor's College had been founded was the further instruction in the doctrines of the Baptist denomination of those intending to devote themselves to the pastorate. The college had had a prosperous career, no fewer than 413 ministers—a very large percentage of the Baptist pastorate—having passed through it since the establishment of the classes, exclusive of colporteurs and workers of various other grades. Several of the past students also addressed the meeting, and Mr. Spurgeon afterwards gave his well-known lecture, entitled "Sermons in Candles," with emblematic illustrations.

NONCONFORMISTS AND NEUTRALITY IN THE EAST.

A meeting of representative Nonconformists, convened by circular, was held at the Memorial Hall, Farringdon-street, on Friday afternoon, "to consider the expediency of taking measures for the purpose of eliciting a public expression of the opinion of the Nonconformists of London in favour of the maintenance of neutrality in the Eastern War." Mr. Samuel Morley, M.P., occupied the chair, and among those present were the Revs. Dr. Allon, Dr. Raleigh, Dr. Edmond, Dr. Kennedy, Dr. Newth, Dr. Morrison, Dr. Underhill, J. G. Rogers, Newman Hall, Professor McAll, G. M. Murphy, H. Batchelor, J. H. Wilson, J. B. Heard, W. M. Statham, A. Hannay, J. P. Chown, Messrs. G. F. White, Andrew Dunn, Hy. Wright, H. R. Ellington, A. Spicer, C. Shephard, A. H. Baynes, J. B. Birch, W. Edwards, J. Carvell Williams, J. Chatfield Clarke, T. Curwen, A. Leslie, and J. P. Bacon. A telegram had been received from Sir Charles Reed expressing his concurrence, and also his regret at being unable to be present. Mr. McArthur, M.P., had also sent a letter to the same effect.

The Chairman said that that conference of the representatives of various Nonconformist bodies had its origin in the undoubtedly anxious condition of the public mind in reference to the risk of drifting into war, much of that anxiety being attributable to the exceedingly eccentric character of the head of the Government. That had to some extent been allayed within the last forty-eight hours by the utterance of Lord Carnarvon, and they might feel satisfied that there existed in the Cabinet a very strong and influential section which appeared to be in strict accordance with the opinion of the country; and they could not doubt that before Lord Beaconsfield could lead the country into war he would have to overcome some stout opponents among the members of the Government. A great deal had been said about British interests, but it was hardly possible to overrate the damage which would be done to British interests by engaging in hostilities. Mr. Cobden twenty years ago estimated at 120 millions sterling the amount of British property always afloat; he (Mr. Morley) ventured to state from his knowledge of commercial matters that the amount at the present time was not less than 200 millions—twice the amount of all other European nations combined. Every shilling of that would be in jeopardy if we were mixed up in a European war, besides which there would be an enormous contraction of our manufacturing industry, involving a large amount of destitution among the working classes. Already they were anticipating that, owing to the fear of such a contingency, orders from Australia would be countermanded. So soon as England took a step in that direction other European Powers would declare themselves, and if we departed from neutrality to take the side of Turkey he believed we should not have an ally throughout Europe. He hoped that at all events the conference would decide upon the appointment of a Committee of Vigilance. The public opinion of the great mass of the people would be, he believed, against such a committal of the country as some of them feared might be on the cards. If the necessity should arise they must be prepared to evoke an expression of that feeling. (Applause.)

The Rev. J. GUINNESS ROGERS read the drafts of the resolutions which it was proposed to submit to the conference. He said it seemed almost insanity to suppose that the Cabinet would be hurried into a course which an influential member had so recently characterised as "insane"; and it might be fairly so regarded if there was an ordinary man at the head of the Government. For himself he could not help distrusting the action of the Cabinet when it seemed to be most promising, as he could not feel sure how far that section of the Cabinet which was in favour of peace would be able to cope with the art and intrigue against which they would have to contend.

The Rev. Dr. EDMOND said he quite agreed with the remark of Mr. Rogers. If they had not at the head of the Government a mystery man—a man who seemed to be a mystery to every one—they might rest satisfied with the recent utterances of Lord Carnarvon. As it was, it became the duty of the country to stand on its watchtower with unslumbering eye. He could hardly understand how Lord Carnarvon, the Marquis of Salisbury, and Mr. Cross, whose sentiments seemed so patriotic and philanthropic, could remain in the Cabinet under such leadership, unless it was that, knowing they had at the helm of affairs one who might in a moment drive the ship upon the rocks, they thought they could best serve the interests of the country by remaining to watch over him. As to Lord Derby, he felt no such surprise, as he seemed to be rather of an easy and somewhat sluggish temperament, kindly disposed, but willing enough to be governed by a stronger will. As to the Prime Minister, it seemed as if God had given him to this country in His anger; as a people we did not know our mercies when we had them. What he feared was lest a fever fit should seize this country, and we should in some way be irrevocably committed to a war on behalf of that tyranny which has desolated the Eastern lands with blood and shame.

Mr. HENRY WRIGHT, in moving the first resolution, expressed his hope that the policy of this country would be to stand aside until hostilities between the belligerents had been brought to a close, and that then England would take part with other European Powers in settling the question upon a satisfactory footing.

Some verbal alterations were discussed, and the resolution, which was then seconded by Dr. Edmond, was unanimously adopted as follows:—

That in view of the summoning of Parliament at so early a date and the disquieting rumours by which it has been accompanied, of the bellicose tone of a portion of the press, and the widespread anxiety which is disturbing the public mind, and seriously affecting the trade and industry of the country, this conference feels called upon to record in the most emphatic manner its conviction that a departure from the neutrality which the nation has hitherto observed in the sanguinary war now being waged between Russia and Turkey would be not only a blunder but a crime.

The Rev. HENRY BATCHELOR moved, and the Rev. G. S. INGRAM seconded, the next resolution:—

That this Conference heartily welcomes the recent statement of the Earl of Carnarvon, sustaining its view as to the insanity of any attempt to plunge Great Britain into a conflict for which there is not even a reasonable pretext, and which would in fact be undertaken in support of an effete and cruel despotism which would be opposed to the public opinion of Europe, in which it would have the certainty of great loss and disaster without the possibility of any real advantage, and which stands condemned by every consideration of true national interest as well as of Christian principle and humanity; and that it calls upon the Government to maintain the policy laid down not only by the Colonial Secretary in his late speech, but by other members of the Ministry in their speeches, down to the latest declaration of the Secretary of Foreign Affairs.

Mr. G. F. WHITE, in supporting the resolution, expressed the hope that a large proportion of the Government were in hearty accord with that feeling of the country which found expression in the first instance at the meeting in St. James's Hall.

Dr. UNDERHILL said he believed that all sections of Nonconformists were agreed on the main issue. They must not forget that the Ministry in all its parts were committed only to conditional neutrality. For himself he should not be prepared to justify war for the purpose of closing the Dardanelles against Russia.

The CHAIRMAN ruled that that question was not before the meeting.

The resolution was carried unanimously.

Some discussion then took place as to the advisability of holding public meetings at this stage of affairs. The Revs. Dr. Raleigh, Dr. Allon, J. P. Chown, A. Hannay, W. M. Statham, and others took part in the discussion.

Mr. CARVELL WILLIAMS drew attention to the fact that Lord Beaconsfield had never withdrawn or explained away his speeches at Aylesbury and the Guildhall, which had done all the mischief, and which might be followed by acts worse than the speeches.

Dr. KENNEDY and Professor MCALL expressed the fear that there was an opinion spreading which needed to be set right by the information which might be afforded at public meetings.

The Rev. NEWMAN HALL said three meetings of the working classes had been recently held in the South of London, at which the feeling in favour of continued neutrality was unanimous. He had received a letter from Mr. Gladstone in which he said, "I need hardly say I am not surprised at finding the Nonconformists both staunch and active at this crisis. While I am resolved to do my utmost against war, I am desirous not to act until indications are such as to give proximate cause of alarm. Vigilance is necessary. I do not see that meetings for neutrality can do harm."

The Rev. G. M. MURPHY said he had in his district several working men who were engaged in the construction of the Varna and Rustchuk Railway, and their testimony as to the horrors which came to their knowledge would turn the tide of any public meeting which manifested any tendency towards the perpetuation of Turkish rule.

The CHAIRMAN said he could name a score of Conservatives of standing and influence who were quite as anxious as any one could be as to the policy of the Cabinet. If the Government desired to depart from neutrality he believed they would have a tough resistance from some of their own supporters.

It was ultimately resolved to appoint a committee of vigilance, with power to call meetings if necessary. Copies of the resolutions were ordered to be sent to Mr. Gladstone, to Lord Derby, and to every Nonconformist congregation throughout the country, and to be advertised in the daily press and the Nonconformist journals. A subscription to meet expenses was headed by Mr. Morley and Mr. G. F. White with contributions of 10*l*. each.

The proceedings, which had been throughout of a very unanimous character, closed with a vote of thanks to the chairman.

THE LATE WILLIAM JULL, OF STAPLEHURST.

The county of Kent has sustained a severe loss in the removal by death, on December 24, of William Jull, Esq., of Staplehurst, in the eighty-second year of his age. Mr. Jull was well known both in the county and out of it as an uncompromising Nonconformist and a Christian man, whose sympathy and action were ever on the side of civil and religious freedom. As a champion in the cause he espoused he has sometimes in days gone by had to suffer, yet as his conduct was the outcome of his convictions, he was esteemed for his consistency, even by many who held opposite religious and political sentiments to his own. No gentleman in the county was more generally known or more highly valued. Mr. Jull was for more than half a century deacon of the Congregational Church at Staple-

hurst, and a most acceptable preacher of the Gospel in the surrounding towns and villages. The funeral took place on Saturday, the 29th, when a large number of friends were gathered to sympathise with the family, as well as to pay their last expression of esteem to the deceased. The service was conducted by the Rev. E. Balley, the pastor, assisted by the Rev. A. Turner, of Ashford, who offered prayer, and the Rev. J. Birdseye, of Sutton Valence, who delivered the address. In the course of this address Mr. Birdseye referred at some length to the character and influence of the deceased gentleman. He said that no person in the county of Kent was more generally known, more thoroughly trusted, or who enjoyed a larger sphere of friendship than did William Jull, of Staplehurst. God had blessed him with a noble physical frame, and a large measure of sanctified common-sense. His intellectual grasp of men and things, in all the calmness of matured judgment, enabled him to comprehend the whole of any matter, upon which his opinion or advice was solicited. Possessing a decisive will, being firm in his convictions, honest in the expression of them, and ever loyal to the right and the true, he became the trusted friend and the confidential adviser of all, who sought the benefit of his judicial mind. He was a worthy representative of our "English Nonconformity," and a living exponent of our Congregational polity; the uncompromising foe of all kinds of bigotry, oppression, and injustice; and the equally sturdy opponent of hypocrisy, meanness, and insincerity. As a man among men, he was respected and esteemed, because he was found to be that which he appeared to be; and men loved his genial companionship, social frankness, and generous expression. Through Divine grace his natural endowments were enlisted in the interests of Christianity. What he was by nature intellectually and socially, sanctified by the truth as it is in Christ, secured for him the strong attachment which binds our souls to him in death even as in life. His principles drawn from the fountain of Divine instruction and saving knowledge—and practically adapted by him in daily life—gave him power among men, and won for him their loyalty and love. As human beings we mourn, as we admit that we sustain a loss which is irreparable, and that a spot is vacant which none other can fill. Yet we know that all the work which God had designed to accomplish by his instrumentality was completed before he called him hence. The preacher went on to refer to the irreparable loss sustained by Mr. Jull's family and by the Church of Christ worshipping in that place, of which for so many years he was a member and an officer, and to apply the lessons taught by the sad event, and he concluded by saying:—"Our beloved brother lives. He is gone, but our kinship remains. We are children of the same Father, redeemed by the same Saviour, and shall all meet in the one Father's home, and, as with our friend, so with ourselves, we must vacate our places on earth, to fill up our places in heaven. As we go forth again for awhile to mingle with the busy throng along the highway of life, may our chastened spirits be more fully impressed with the need of true personal spirituality, and journeying on, 'faithful unto the end,' we shall in the supreme moment of nature's mortal struggle rise to behold in full splendour the light of the Saviour's countenance, in those glorious regions where no cloud shall intervene, but where in 'the fulness of joy,' and the 'pleasures for evermore,' we shall possess the inheritance 'which is incorruptible, undefiled, and that fadeth not away.'"

Epitome of News.

The Court remains at Osborne. On Sunday the Queen and Court attended Whippingham Church, and the Rev. G. Connor, M.A., preached.

A Cabinet Council was held on Wednesday, and on Thursday the Earl of Carnarvon went to Osborne, had an audience of the Queen, and remained to dine with Her Majesty.

At the Cabinet Council on Monday Lord Carnarvon, contrary to the expectation of a good many people, was present. Another Council is to be held this day.

The Prince and Princess of Wales gave a tenants' ball on Friday night at Sandringham. The Prince and Princess and their family, the Prince and Princess Christian, the Duke of Connaught, Count Gleichen, and many other guests were present.

Prince Leopold is reported to be so seriously ill at Windsor that he has to be wheeled from room to room in a chair.

Prince Louis Napoleon (erroneously designated the Prince Imperial) is on a visit to the Prince of Wales at Sandringham.

The *Gazette* announces the institution of a new "Order" in connection with our Indian Empire—"The Imperial Order of the Crown of India." The Sovereign is to be the head of the Order, and the decoration can only be bestowed on "the Princesses of the English Royal and Imperial House," the wives or other female relatives of Indian princes, and such other ladies as the Sovereign may appoint. The Order is therefore intended solely for the gentle sex, and it has been already conferred upon a considerable number of "royal," "illustrious," and "distinguished" ladies.

The Queen has appointed the Earl of Rosslyn to represent Her Majesty at the approaching marriage of the young King of Spain, and to offer to His

Majesty the Queen's congratulations upon that event.

It is stated from Berlin that the Prince of Wales and a large number of German princes will be present at the marriage of Princesses Charlotte and Elizabeth of Prussia next month.

The *Standard* makes the announcement that Parliament will not be opened by the Queen in person on the 17th inst. There will be no State ceremonial, and the proceedings will be strictly confined to what usually takes place when the session is opened by Royal Commission.

Lord Granville and Lord Hartington have issued the usual circulars to their supporters in the two Houses in view of the meeting of Parliament on the 17th inst.

Mr. Gladstone is not expected to arrive at his residence in Harley-street till Wednesday next.

Lord Kinnaird has died suddenly, from inflammation of the lungs. He caught cold while in Dundee ten days ago, but no serious symptoms showed themselves until Saturday afternoon last. He will be succeeded by the Hon. Arthur Kinnaird, M.P. for Perth, and a vacancy will thus be caused in the representation of that city.

By the death of the Marquis of Ailesbury a vacancy will be created in the House of Commons for Marlborough. The heir-presumptive to the marquise is the late peer's brother, Lord Ernest Russell, who has sat uninterruptedly for that constituency since 1832. Lord Ailesbury's death places a Garter and the Lord-Lieutenancy of Wilts at the disposal of the Prime Minister. It is surmised that unless the Queen should signify her desire that the Premier himself should accept the vacant Garter—a result very generally expected—the Earl of Beaconsfield will confer it on the Duke of Buckingham.

Mr. Butt's medical advisers have, it is stated, pronounced that his attendance in Parliament next session would be most dangerous to his health.

The foundation-stone of the Hahnemann Convalescent Home at Bournemouth was laid on Friday by the Lord Chancellor, who complimented the subscribers on dedicating the building to the name of Hahnemann. He well knew the almost persecution which was waged against Hahnemann during his life, but he survived it; and in the direct benefit which his system had contributed, and in the indirect benefit it had conferred in stimulating the growth of other systems, Hahnemann would be looked upon as one of the greatest benefactors we had ever had.

The Bethnal Green Vestry has resolved to ask the City authorities to remove Temple Bar to an eligible site in Victoria Park, where it may remain a permanent object of historic interest.

The Sheffield School Board have resolved to allow their schools to be used in the evenings by friendly and kindred societies.

Mr. Thomas Cook, the excursion manager, recently invited a number of his veteran temperance friends to his residence at Leicester. About thirty attended, representing 801 years of teetotalism, an average of about thirty years each. After tea, Mr. Cook said he had invited them because he felt he was not so young as he used to be, and as he travelled a good deal he was not able to attend so many temperance meetings as he used to do, although his heart was as much as ever in the cause. He had been a teetotaler forty years, and had travelled thirty-seven years, and wherever he had gone he had always tried to say a word for temperance.

An order has just been given to release the few remaining Fenian prisoners, with the exception of two men who were connected with the Manchester murder. The *Freeman's Journal* begins its article on the subject by stating that the intelligence will be received with delight by Irishmen all the world over; but "delight" speedily gives way to "scorn," at the concession, which "comes too late."

On Tuesday the Mansion House Fund for the relief of the Indian Famine was reported to have reached half-a-million sterling, and the Queen was apprised of the fact by telegraph. Her Majesty immediately sent through Sir Thomas Biddulph an answer expressing her gratification at "the magnificent result."

Speaking at a meeting of the supporters of the Manchester and Salford Ragged School on Wednesday, Sir Charles Reed, chairman of the London School Board, condemned the practice of allowing young children to sell papers, fuses, and other articles late at night in the streets. The Government ought to give the School Board, or other authorities, power to prevent this great evil. He spoke warmly in favour of ragged schools and industrial homes.

We have alarming news from Essex. Lunacy is increasing to such an extent, and at such a rate, that the authorities are in considerable trouble. The total number of lunatics now under charge of the county magistrates is 936, being 136 more than there is proper accommodation for at the county asylum at Brentwood. The consequence is that a number have to be provided for at a temporary home at Mistley, or sent at great expense to asylums in other counties.

The Bishop of Manchester, in addressing a meeting in that city on Wednesday, said one of the great evils they had to contend with was indiscriminate charity, which was the offspring of unmethodical, ill-regulated Christian sympathy. What he thought they wanted was some organisation like that introduced in Elberfeld, a town with a population of eighty thousand, in which pauperism had been almost extinguished by voluntary agency. He had

no desire to supersede the legitimate functions of boards of guardians, but they could not reach the great mass of poverty and destitution to be found in every large town.

Major O'Gorman, M.P., speaking at a meeting of the Waterford Poor-law Guardians, referred to the House of Commons as the "accursed English House of Commons," "the horrible House of Commons." He said "that Ireland was feeding cattle for those accursed English fellows who had trampled upon Ireland, and who would continue to do so, but with the help of God they would not now let them. The Irish people had been driven into workhouses by the laws of the infernal country which governed them." The major is reported to have concluded by saying "that the English people were the most brutalised on the face of the earth."

It is expected that Temple Bar will be entirely removed by the end of the present week.

The quantity of American beef and mutton that came to Liverpool last week was the largest ever yet landed in one week. Six steamers arrived from the United States, bringing no less than 9,112 quarters of beef and 1,461 carcasses of sheep, as well as fifty dead pigs. The only live stock landed were seventy pigs. There were no consignments of either live cattle or fresh meat from Canada.

Another railway accident, traceable as usual to the mixing up of goods and passenger traffic, and to the absence of any such precautions as are supplied by the block system, occurred on Friday upon the Great Northern Railway, near Hatfield. An up goods train, through the breaking of an axle, flung some trucks off the metals and "fouled" the down main line. No means of conveying the intelligence in either direction was apparently accessible, for shortly afterwards "the 'Flying Scotchman' came dashing along," and ran into the trucks with which the line was encumbered. A violent collision was the result, which fortunately did not lead to any loss of life. But a few minutes later another passenger train ran into the wreck of the goods train and the express. "The engine of the train was thrown entirely on its side and completely destroyed," and "the driver and fireman were seriously injured." The official account says that "three passengers were also slightly hurt." Very fortunately the engine of the "Flying Scotchman" was provided with the "vacuum-break," without which "the whole of the carriages must have been telescoped, and a serious loss of life would have inevitably resulted."

Mr. Mitchell Henry has written to the Irish papers declaring that since he purchased the estate of Kylesmore, county Galway, not a hearthstone or roof has ever been removed, and that twenty families have been added to the rental. This categorical denial of the statement by the local Roman Catholic curate is confirmed by the parish priest of Ballinapal, who says that the charge against Mr. Henry is groundless in fact and startling in its utter untruthfulness.

Sir Francis Lycett, who has twice unsuccessfully contested the borough of St. Ives, in Cornwall, has announced his intention of offering himself as a candidate in the Liberal interest again, whenever the opportunity shall arise.

Mr. Thomas Hamilton, formerly head of the publishing firm of Hamilton, Adams, and Co., in Paternoster-row, died at his house on Clapham-common, on December 27, in his ninety-fifth year. He was born in 1783, the period of the French Revolution. In his earlier days he frequently attended the ministry of John Newton, John Foster, William Howells, and Dr. Waugh, and later on he became one of the founders of the City Mission. Born and bred a Presbyterian, his sympathy with that form of Church government was of the warmest character, but in the later years of his life he attended the ministry of the Rev. Aubrey Charles Price, the Evangelical vicar of St. James's, Clapham. Mr. Hamilton was the uncle of the late Dr. Hamilton, of Regent-square Presbyterian Church.

The death is also announced of Canon Mozley, Regius Professor of Divinity at Oxford, and author of an elaborate work on the doctrine of Baptismal regeneration. He was appointed Bampton Lecturer at Oxford for 1865, and his "Eight Lectures on Miracles" appeared the same year.

The Shah of Persia will visit the Paris Exhibition *incog.*

Cholera is reported to have appeared at Jeddah and Mecca.

The *Temps* of Paris announces that the commanders of several army corps will be changed next March.

The Paris correspondent of the *Times* gives a decided contradiction to rumours which have been in circulation that M. Waddington is about to retire from the Ministry of Foreign Affairs.

It is reported from Berlin that Prince Bismarck had been confined to his bed for a day or two with a severe cold, but that he is now much better.

The great works of Herr Krupp, at Essen, are stated to be now employing 17,050 hands. There are 75 engines at work, of a combined force of 4,000 horse-power, and the daily consumption of coal is estimated at 600 tons.

On the 31st of last month, at midnight, the gaming rooms at Saxon, in Switzerland, were closed definitively by order of the Federal authorities. The only public gaming-rooms remaining now in Europe are those of Monaco.

All the French Ministers breakfasted with the Marshal on New Year's Day. According to the *Temps* the Marshal remarked to them, "This fine day, gentlemen, is a happy augury for the year just

opened. I hope it will pass over calmly and peacefully, without renewing any of the difficulties of that which has just terminated."

Although the living Pontiff has no right to influence the election of his successor, it is well known that his vote would be given for Cardinal Luigi Billio, of the regular clergy of the Congregation of Saint Paul, born in Alessandria (Piedmont) March 25, 1826, created cardinal in 1866.

Elihu Burritt suffered a severe hemorrhage of the lungs several days ago, and is considered to be in a critical condition. He has been in feeble health for some time.—*Philadelphia Ledger*.

The French Government wishes to send an Extraordinary Ambassador to Madrid on the occasion of the marriage of King Alfonso, and the Duc d'Audiffret-Pasquier, President of the Senate, will be asked to undertake the mission.

The negotiations between Prince Bismarck and Herr von Bennigsen for the formation of a Liberal Parliamentary Ministry have so far succeeded that a certain understanding has been arrived at, subject to the ratification of the Federal Council. The Prince agrees to accept a free-trade programme, and the National Liberals, on their side, agree to his plan for remodelling the Imperial system.

In conversation with Signor Cairoli at Rome, M. Gambetta denounced Clericalism as the greatest enemy of France, and said that had its partisans triumphed in the late elections, intervention on behalf of the Pope would have followed. Before leaving Rome M. Gambetta had an interview with King Victor Emmanuel. He was entertained at a grand dinner on Wednesday night by the Duc de Noailles, the French Ambassador.

The Archbishop of Paris, in a pastoral prescribing prayers for the Chambers, denies that the clergy have encroached on the civil power, and declares that those endeavouring to abolish religious teaching are the enemies of their country.

Miscellaneous.

WAGES AND CRIME.—At Durham Quarter Sessions, on Monday, Mr. Wharton (chairman) reviewed the state of trade in Durham county, showing that violent crimes had considerably decreased since the prosperous times experienced a few years ago, when crimes of great violence were constantly being perpetrated amongst workmen, which he attributed to the high wages then prevailing. Since that time there had been a continued decrease in the number of prisoners and aggravated crimes, from which he concluded that the depression in trade was teaching a salutary lesson.

FAMINE IN CHINA.—Famine is raging awfully in the north-east of China. A person who is engaged in the work of relief writes:—"The famine extends over a district which includes at least 5,000 villages, and I am within the mark in saying that 500 die daily, perhaps 1,000 may be within it. Thousands upon thousands have perished already. Houses are pulled down in every village to sell the timber and thatch in order to get food. Most of the young girls have been sold; old men, middle-aged, young men, and children die daily of sheer starvation, and others freeze." The people of Shansi are said to be living on the corpses of those who have died of starvation. And the strong are killing the weak for the sake of obtaining their flesh for food. The principal relief up till now has come from the Christian missionaries, the Chinese Government being almost helpless.

VICTORIA (PHILOSOPHICAL) INSTITUTE.—The first meeting of the year was held in the society's rearranged rooms, at 7, Adelphi-terrace, on Monday evening, the chair being taken by C. Brooke, Esq., F.R.S. It was announced that exactly one hundred members had joined during the past year, a considerable number being foreign and colonial, and the greater portion being country. A paper on "Limitations in Nature" was read by Mr. S. R. Pattison, F.G.S. In it he aimed at proving the existence of God, from the fact that it appeared, according to all scientific investigation and discovery, especially including the most recent, that all natural phenomena are limited, and therefore subject to law, which requires the existence of a limiting power, the science of which is not disclosed by the phenomena, but the cognisance of which is disclosed by experience of cause and effect, whereby we are led to a first cause—an old argument, but from additional premises.

WHITTIER.—The seventieth birthday of the American poet Whittier was commemorated at Boston on Dec. 17, by a gathering of literary gentlemen at a dinner at the Hotel Brunswick, at the invitation of H. O. Houghton and Co., the publishers of the *Atlantic Monthly*. Sixty-two gentlemen sat down to the table, at the head being Charles Dudley Warner, and there being also present Mr. Howells, the editor of the *Atlantic*; Oliver Wendell Holmes; Mr. Houghton, the head of the Riverside Press and Publishing-house; Mr. Ralph Waldo Emerson, Longfellow, "Mark Twain," and others. Conspicuously hung on the dining-hall wall, near the head of the tables, was a portrait of Whittier wreathed in English ivy, and an oil-painting of the poet's old home at Amesbury. The speechmaking was opened by Mr. Houghton with a lively sketch of the history of the *Atlantic*, and he closed his remarks by presenting Mr. Whittier, who was received with applause and cheers by the company, standing. In a shy and diffident manner he returned his

acknowledgments in a word or two, and remarking that Mr. Longfellow would read his poem, sat down. Mr. Longfellow thereupon rose and read a brief poem written for the occasion, which has been withheld for magazine publication. Mr. Howells then introduced Mr. Emerson, whose reception was very warm and enthusiastic. Afterwards came Dr. Holmes with a jingling rhyme, written for the time and place, hitting Mr. Howells, Emerson, Longfellow, Whittier, and Lowell. Charles Eliot Norton, of New York, spoke next for the absent Lowell about "Castles in Spain and the Work of the Poet Essayist now in Politics." Mr. Howells read a poem from John I. Piatt, entitled, "A Voice from Ohio." "Mark Twain" followed with one of his most humorous of speeches. R. H. Stoddard read a little poem addressed "To John Greenleaf Whittier on his seventieth birthday."

Gleanings.

Norway will send to the Paris Exhibition some fishskins tanned for gloves, sealskins prepared for harness, sharkskins, over ten feet long and three wide, and whaleskins, nearly sixty feet long, for driving bands.

"What did you think of the bishop's sermon on Sunday, Mr. Wigby?" Hairdresser:—"Well, really, sir, there was a gent a sittin' in front o' me as 'ad his 'air parted that crooked that I couldn't 'ear a word."

Chickweed is an excellent barometer. When the flower expands fully there need be no fear of rain for several hours. When it half conceals its miniature flower, the day is sure to be showery; and if it entirely shuts up, cold as well.

A scapegrace was reminded that his aunt had paid his debts, and that he should be more submissive to the wishes of that relative. "Yes! yes!" he coolly replied, "my aunt paid my creditors, but what has she done for me?"

The Paris *Figaro*, with its usual accurate information on English matters, says that England is divided between the war and the peace party, and that those who desire peace wear silk hats; those who desire war wear felt hats.

The stock of fish in the Brighton Aquarium never was so large or varied as it is at the present time. The end of the year finds the company in possession of as many as 3,200 fish. Besides these, there are seals, sea lions, various water and sea birds, tortoises, alligators, and crocodiles.

A family in Springfield, Mass., which was disturbed by an untimely ringing of the door bell the other evening, at first supposed it was done by unruly boys, but after a while discovered their dog with the bell-pull in his mouth, and ringing to be let in out of the cold.—*Philadelphia Ledger*.

A man, praising porter, said it was so excellent a beverage that, though taken in large quantities, it always made him fat. "I have seen the time," said another, "when it made you lean." "When, I should like to know?" inquired the eulogist. "Why, no longer ago than last night—against a wall."

LITTLE KINDNESSES.—"A very little thing is a very great thing, when it is done for the sick. The thought of not being forgotten will often sustain and cheer long hours of suffering. Even the bringing in of a few flowers by a child into that solitary chamber is a great event to an invalid; and as for yourself, it will make you happier to have tried to make others happier."—*Dean Howson*.

THE NEW PRONUNCIATION OF LATIN.—A correspondent of *Notes and Queries* tells the following anecdote of the Bishop of Manchester:—"A class of school girls, says the story, highly educated on the newest principles, were pouring forth to his lordship a list of Latin words, with the English equivalents, when they came to the word which we elders should call *vicissim*. 'We-kiss-im,' said the girls; 'we-kiss-im—by turns.' 'Oh, do you?' answered the bishop; 'then I don't wonder at your adopting the new pronunciation.'"

THE WELSH LANGUAGE.—The *Cambrian News* says that at the Merionethshire quarter sessions the Rector of Llanfairpwllgwyngyllgogertysiiliogogoch was charged by the Dolgelly Local Board with obstructing the highway near that town. The Rector of Llanfairpwllgwyngyllgogertysiiliogogoch, which is a parish in Anglesey, near the Menai Bridge, owns property in the neighbourhood of Dolgelly. It may interest our readers to know that the name we have given is an abbreviation of the full title of the village.

AN IMPERIAL VISITOR AT WINDSOR.—For several days last week an eagle of great size and beauty was seen hovering about Windsor Great Park, and it was once observed to settle upon the Castle. Information of the fact having been communicated to Prince Christian, His Royal Highness, accompanied by several keepers, endeavoured to shoot it, but without avail, for the bird escaped. In order, if possible, to capture it, a trap was laid, into which it subsequently entangled itself, but tore itself away, leaving one of its toes in the mesh.

A CARDINAL QUESTION.—Recently, when a church steeple was in the course of erection in a Scottish town, the provost had a conversation with the architect, and pointed out the danger which he supposed might arise from the action of the wind on the weathercock, the great size of which surprised him when he saw it before it was put up. He thought it would be apt to disturb the stones in the pinnacle of the steeple. "Oh, there is no danger," said the architect. "You see the weathercock turns round with the wind, and never presents

any great surface to it. There is nothing fixed but the cardinal points." "Ah, well," said the provost, "and couldna ye mak' the cardinal points turn round, too?"

AN ANECDOTE OF MR. GLADSTONE.—When opening the Workmen's Industrial Exhibition, a few days ago, Dean Stanley told the following anecdote of the ex-Premier:—"There was a small school near Liverpool in which Mr. Gladstone was brought up before he went to Eton. A few years afterwards a young man proceeded to that same school to see its master, and in the course of conversation with the master said to him, 'There is one thing in which I have not in the slightest degree improved since I quitted your establishment, and that is casting up figures.' 'Well,' the old master replied, 'nobody could have been more incapable than you were at school with your arithmetic—(laughter)—but I will tell you a very curious circumstance; Mr. Gladstone, when he was here, was just as bad at casting up figures as you were and are; but you now see what he has become.'"

STRANGE PRESENTIMENT.—A curious case of presentiment fulfilled is reported from America. When the United States steamer *Huron* was lying at Port Royal, Lieutenant Arthur K. Fletcher, her first officer, obtained twenty-four hours' leave of absence. He did not return to time, and the vessel sailed without him. Some days afterwards, the lieutenant reported himself to the senior officer at Port Royal, Commodore Clitz, and stated, to excuse his fault, that he was haunted by a presentiment of misfortune. Mysterious voices warned him that the *Huron* would be wrecked on her cruise, which had two years more to run. That this was no excuse invented *pro re nata* is shown by the efforts he had already made to get his appointment cancelled; not until all hope was lost did Lieutenant Fletcher desert in the manner stated. He was put under arrest, and tried by court-martial last August, when this defence caused some amusement. Commodore Clitz, Commander Ryan, of the *Huron*, and other officers proved that Lieutenant Fletcher had confided to them his alarms, and the papers of the Navy Department showed his applications for removal. He was convicted, and the matter was forgotten until the *Huron* went down off Kitty Hawk, with the best part of her crew, but not with Lieutenant Fletcher.

SHORT-SIGHT.—Dr. Charles Ben Taylor has addressed a letter to the *Spectator* on the subject of "short-sight," which he has long been in the habit of treating. It is generally caused by the engagement for many hours daily in close work with bad light or using imperfect type by young persons, and the defect is especially noticeable in Germans and Americans, who read ordinary German small type or the New York journals:—"Short-sightedness depends upon an elongation of the globe of the eye from before backwards, and it is moulded in this faulty form in the constant strain in the effort to see; the internal blood-vessels become seriously congested, and in time exude a portion of their more fluid contents; the outer coat of the ball, tender and dilatable in youth, gives way at its weakest spot posteriorly. The contents of the globe are permanently increased, and the eyeball, instead of a sphere, comes in time to resemble an egg in form; being thus unduly elongated, the rays of light which proceed from distant objects are brought to a focus in front of the retina instead of upon it, and in order to focus them on the proper spot, it is necessary to cause them to diverge before striking the eyeball by the interposition of a concave lens." The remedy consists in the intermittence of the hurtful occupation, or, if unable to do this, by wearing concave glasses, working only in a good light coming from above and behind, and avoiding study in a recumbent position or when travelling. Dr. Taylor does not go into the medical treatment, which he says is important; but he points out that, as short-sightedness is transmitted by hereditary descent, and also incapacitates for various important occupations, school fittings should be such as to secure the objects indicated above.

FANCY GOODS OF ENGLISH MANUFACTURE.—It is pleasing to find that England holds her own against the keen competition of foreigners in these articles, the demand for which at this time of year is enormous. We are told that Cadbury's, the makers of the celebrated Cocoa Essence, have sent out nearly two millions of their exquisite little boxes of Chocolate since June; and they will form a welcome present to many of our children during the coming Christmas festivities.

Births, Marriages, and Deaths.

MARRIAGES.

GRIFFITH—ORCHARD.—Dec. 31, at Craven-hill Congregational Church, by the Rev. A. McMillan, Arthur Clement, third son of the Rev. W. H. Griffith, M.A., of Taunton, to Louisa Sophia, third daughter of the late Francis Orchard, Esq., of Green End Farm, Hemel Hempstead.

SMITH—BIRD.—Jan. 1, at Robertson-street Congregational Church, Hastings, by Rev. C. New, William Smith, of Epping, to Ann Lord, eldest daughter of the late Edward Rant Bird, of Therfield, Herts.

DEATHS.

BYLES.—Dec. 31, at Henley-on-Thames, Miss Margaret Byles, aged 73, daughter of the late John Curtis Byles, of that place.

COBBIN.—Jan. 3, at Haringay-park, Hornsey, Margaret, wife of the Rev. J. Cobbin, and daughter of the late Rev. J. Johnson, of Farnham, aged 63.

HEAL ALL!—For Bruises, Chilblains, Rheumatism, Lumbago, &c., no embrocation equals "Dredge's Heal All." Of all chemists, 1s. 1½d. per bottle.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, by post for 14 stamps, labelled "JAMES EPPS & Co., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

HOLLOWAY'S PILLS.—The Grand Secret.—With the variable temperature of this country, ill-health will creep in unless the blood from time to time be purified, and noxious matters be expelled from the body. In this the public may be its own physician. Holloway's Pills may be purchased at a trifling cost. Instructions for taking them will be furnished with the Pills, and a little attention, with few instructions, will enable persons to keep themselves in health under very trying circumstances. These Pills act as alteratives, tonics, and aperients. Holloway's medicine should be ready for instant administration when the slightest symptom gives warning of approaching indisposition.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

PERFECTION.—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyl-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

Advertisements.

BENNETT,	65 & 64, CHEAPSIDE.
WATCHES	BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.
CLOCKS	TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

REQUIRED, a JUNIOR ASSISTANT MASTER, to superintend a class of young boys. Nonconformist preferred.—Apply, personally, if possible, to the Rev. H. J. Chancellor, Westwood Park House, Forest Hill, S.E.

WANTED, a SITUATION as ASSISTANT MASTER in a School. Classics, Mathematics, English, French. Four years' experience.—J. E. Lock, Nassington, Wansford, Norths.

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£1. TEETH.—PAINLESS DENTISTRY. £1.

The Upper or Lower Set of 14 pure Mineral Teeth, warranted for mastication, perfect articulation, and will not decay or change colour (no extra charges).

M. E. TOOMEY, Surgeon Dentist, 54, Rathbone-place, Oxford-street, near Tottenham-ct.-road.

RAILWAY SUNDAY WORK. PRIZE ESSAY.

THE INTERNATIONAL FEDERATION OF LORD'S DAY SOCIETIES OFFERS £120 in PRIZES (the first not to be less than £80) for a Literary Work "On the Sunday Toil of Public Servants, especially on Railways." Full Prospectuses of the competition may be had on application (with stamped addressed cover) to either of the Honorary Secretaries of the English Central Committee of the Federation.

Rev. JOHN GRITTON,
20, John Street, Adelphi, London, W.C.
Mr. CHARLES HILL,
13, Bedford Row, London, W.C.

TO CLERGYMEN, Students preparing for Theological Examinations, and others.—A Jewish Clergyman gives PRIVATE TUITION in Hebrew and Rabbinical Literature.—Address, "Clericus," 45, Arundel Square, N.

WANTED (after Christmas), by a Lady, a SITUATION as HOUSEKEEPER, or Companion to a Lady, or any place of trust where nothing menial is required. Good references. Address, M. H., Maiden Newton, Dorset.

CAMBRIDGE HOUSE SCHOOL, 120, HAGLEY ROAD, EDGBASTON, near Birmingham.

Principal—FREDERIC EWEN,
assisted by an efficient staff of Resident and Visiting Masters
The SPRING TERM will commence on THURSDAY, Jan. 17th.

PREPARATORY SCHOOL for BOYS. HEATHFIELD ROAD, HANDSWORTH, BIRMINGHAM.

Miss TOLLER will RECEIVE new PUPILS on FRIDAY, January the Eighteenth.

VERY DESIRABLE OLD-ESTABLISHED BOARDING SCHOOL for YOUNG LADIES, highly distinguished for home comfort nearly 50 years. Excellent masters and great educational advantages. Moderate inclusive terms.—Address, Principal, Histon House, Barnsbury-park, London.

EDUCATION.—There are TWO VACANCIES in a small select LADIES' SCHOOL. Established Seventeen years. The health and comfort of the Pupils are carefully studied. Terms, 40 guineas per annum, inclusive.—Address, "B," 45, Boundary Road, St. John's-wood.

MARGATE, UNION CRESCENT.—Mrs. HENRY W. BUTCHER, wife of the Rev. Henry W. Butcher, receives a limited number of YOUNG GENTLEMEN, under Twelve years of age, to board and educate. Terms on application.

MIDDLE-CLASS SCHOOL, BROMLEY-COMMON, KENT, situate Twelve miles from London. Pupils are carefully prepared for the various examinations by resident graduates. Several have passed College of Preceptors, and the South Kensington Science and Art. There are a few VACANCIES. Diet unlimited. Terms strictly inclusive, 28 to 30 guineas.—For testimonials, prospectuses, and views, address Dr. Gayfer.

CLIFTONVILLE, MARGATE.—A high-class PREPARATORY SCHOOL for YOUNG GENTLEMEN.—For terms, &c., address, Miss Newman, Surrey House, Margate.

ORPHAN WORKING SCHOOL.

Senior School, Haverstock-hill; Junior School (Alexandra Orphanage), Hornsey-rise; Convalescent Home, Margate. President—Field Marshal H.R.H. the Duke of CAMBRIDGE, K.G.

Treasurer—John Kemp Welch, Esq., J.P.

A GENERAL COURT of Governors will be held on THURSDAY, the 31st instant, at the City Terminus Hotel, Cannon-street, London, to receive the annual report and the auditor's report, to appoint the several officers and auditors for the year ensuing, and to elect 35 children to the benefits of the Charity—viz., eight girls and 19 boys from the senior list, and three girls and five boys from the junior list.

The chair at the Court will be taken at 11 o'clock; the poll will open at 12 and close at 2 precisely, after which hour no votes can be received.

Persons subscribing before or on the day of election are entitled to vote on that occasion.

JONADAB FINCH, Secretary.
Offices, 73, Cheapside, London, E.C.

ORPHAN WORKING SCHOOL.

As the name of the child WILLIAM CLARKE has been inadvertently omitted from the senior list of candidates on the polling papers for the election as above on the 31st inst., Governors and subscribers who desire to VOTE for this case are hereby informed they may do so by writing across their proxies as follows:—"I desire to vote for the case of William Clarke, number 83a on the senior list" and initial the same.

By order of the Committee, JONADAB FINCH, Sec.
Offices, 73, Cheapside, E.C.

THOMAS COOPER'S ENGAGEMENTS for the years 1878, 1879, and 1880.

My new Three Years' Plan of Engagements is now printed and copies have been sent to numerous correspondents all over the country. FRIENDS who have not been supplied CAN HAVE COPIES (Post Free) by addressing a line to me at

2, Portland-place, St. Mary's-street, Lincoln.

THOMAS COOPER,
Lecturer on Christianity.

NORWOOD ORPHAN SOCIETY, for the TRAINING UP of BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Hon. Treasurer, F. J. Lee Smith, Esq., 79, Mark-lane, E.C.; or the Hon. Secretary, Rev. G. T. Coater, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

NONCONFORMIST GRAMMAR SCHOOL.

BISHOPS STORTFORD.

Head Master—Rev. RICHARD ALLCOTT, B.A.
Trin. Coll. Camba.

The NEXT TERM commences on THURSDAY, Jan. 24th. For Terms, Prospectuses, &c., apply to the Head Master, or the Local Secretary, Mr. A. Boardman.
East of England Nonconformist School Company, Limited.

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOPS STORTFORD.

Lady Principal—Miss LEWIN (late of Milton Mount).
The NEXT TERM will commence on TUESDAY, January 22.
For particulars address the Lady Principal.

EDUCATION FOR YOUNG LADIES.

36, HILLDROP ROAD, TUFNELL PARK, LONDON, N.

Principals—The Misses HEWITT.

Assisted by a staff of Governesses, and the following eminent Professors:—

Music	... Mr. J. BAPTISTE CALKIN.
French	... M. de LAMARTINIÈRE, B.A., LL.B.
German	... FRAULBIN HOLST.
Drawing	... Mr. W. BOLTON.
Dancing	... Madame DI TEGNONE.
Calisthenics	... Professor MUNDAY.
Singing	... Mr. W. WINN and Miss V. PHILLIPS (Royal Academy of Music).

The course of Education is such as to prepare the pupils for Public Examinations, which many of them have passed creditably, only one of the Candidates having failed to satisfy the examiners since 1874.

The school year is divided into Three Terms.

The NEXT TERM will commence JANUARY 21.

The Misses Hewitt will be happy to forward Prospectuses, and to give the names of referees on application.

GRANVILLE PARK LADIES' SCHOOL, WOODSTOCK LODGE, BLACKHEATH, S.E.

Principal—Miss INGLEY (Trained and Certificated).

Pupils very successful at the Senior Cambridge Examinations. First-class Masters in daily attendance. Resident Parisienne. The domestic arrangements are those of a first-class private family, and are under the management of Mrs. Ingley, who secures to the Pupils the comfort and freedom of home life. During Mrs. Ingley's long residence in Granville-park, it has never been necessary to call in a medical man to a pupil. References given and required.

ST. LEONARD'S-ON-SEA.

HIGHBURY HOUSE SCHOOL.

Head Master—R. JOHNSTONE, M.A., LL.B.,

Assisted by Six Resident Masters.

Classics, Mathematics, Modern Languages, and thorough English taught. The Junior Division trained by Ladies. Delicate Boys requiring a mild climate receive the greatest care.

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The NEXT TERM commences on the 19th of JANUARY.

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SEPTIMUS P. MOORE, B.A., LL.B., B.Sc. (Lond.),

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EDUCATES, as Private Pupils, a few SONS of GENTLEMEN. Equal attention paid to work, health, and comfort.

Masters attend for German, French, and Writing.

Bournemouth has been selected for its porous soil, milder winters, and cool summer sea-breezes.

The Pupils attend the ministry of the Rev. William Jackson or the Rev. P. F. Eliot, M.A.

Strictly inclusive terms for Pupils under sixteen, £105. Under thirteen, £75.

TERM begins JAN. 22.

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In the neighbourhood of Epping Forest, a comfortable home, large playground and cricketfield, new school premises, special class for Chemistry, College of Preceptors' First prize in this subject, and a high average of First Class Certificates at the Midsummer Examination.

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Principal—Mr. BURCHELL OUGHTON, B.A.

School situated in healthy suburb of Brighton. Principal a Dissenter. In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application.

Referees:—Sir Charles Reed, Dr. Angus, Dr. Allen, Rev. Paxton Hood, Rev. C. E. B. Reed, Rev. C. Bailhache.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by competent Masters.

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Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal.

Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

STROUD LADIES' COLLEGE, BEROES
GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
FIRST TERM, 1878, will begin Jan. 24th.

OXFORD COUNTY MIDDLE-CLASS SCHOOL.
(HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. During the past year, 1876-7, all the candidates sent up from the School have passed the Local Examinations. Cambridge Local Examination, Dec., 1876, one Senior and five Juniors passed (three in honours and distinguished in four subjects). Oxford Local Examination, May, 1877, one Senior and two Juniors passed (one in II. Class). They passed collectively 107 out of 108 subjects. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

THE OLD GRAMMAR SCHOOL,
THAME, OXON.
ESTABLISHMENT FOR YOUNG LADIES.

Conducted by Mrs. P. H. PEARCE
(Eldest daughter of Mr. J. Marsh, of Howard House School).
Mrs. Pearce has removed to the above spacious house, which is well adapted for school purposes, containing lofty school-rooms, and standing in its own grounds, which consist of large playground, garden, and croquet lawns.

In this School the course of instruction is on the most approved system of modern education, combined with the domestic comforts of a private family. Pupils from this School have successfully passed the Cambridge Local Examinations in honours.

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GENTLEMEN,—I have given the Magnetic Appliances a somewhat extended trial in hospital as well as private practice, and I have much gratification in stating that, as far as it is possible to judge of the curative merits of any remedy, I believe I have seen exceedingly marked benefits from their effects. The cases in which I have recommended them have been principally affections of the nervous system, and even in severe forms of such disorders I have found patients rapidly improve under the influence (as I believe) of this remedy.—I am, Gentlemen, yours truly,
RICHARD C. SHETTLE, M.D.

To Darlow and Co.

From the Rev. CHARLES GARTH FULLERTON.
Boothby Graffar Rectory, Lincoln,
May, 18, 1877.

DEAR SIR,—I enclose cheque for the Wristlet and Belt for my friend, and have great pleasure in saying that I have certainly found the Belt you sent me last November to be of the greatest benefit. With perfect truth I can say I should not like to be without one now. I have had no lumbago or rheumatism since I began to wear it; and you are quite welcome to use this letter as a testimonial.—From yours faithfully,
(Rev.) CHARLES GARTH FULLERTON.

To Darlow and Co., 443, West Strand, London.

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